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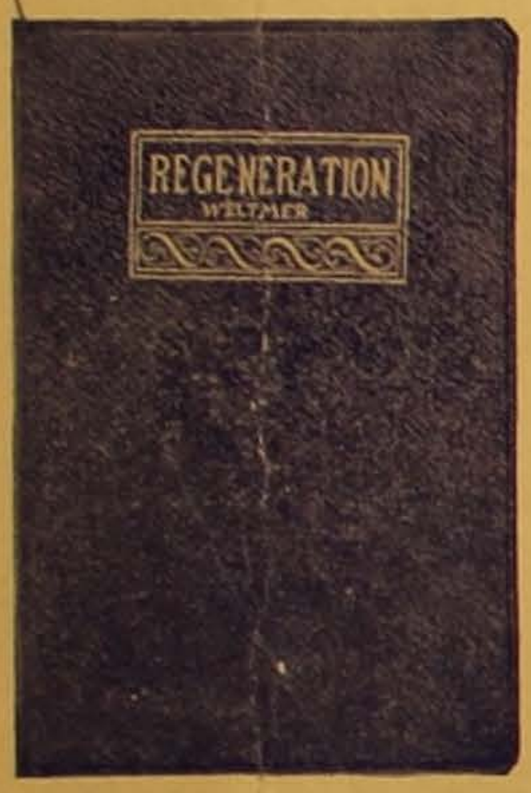
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REGENERATION is not for sale at less than $2.00 per volume (leather bound), but we have arranged for a special edition printed solely for us (on heavy paper, handsome type, 150 pp., paper bound), to offer as a premium with subscription to NEW THOUGHT, for a limited period.

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STUDIES IN REINCARNATION, by Lillian M. Hughes.

The second article of a series of twelve masterly studies. In this installment of her subject, Mrs. Hughes considers Reincarnation as an answer to such questions as: "What is the purpose of our existence here? What is the use of suffering? How can we account for the apparent injustice of life? What is evil?" Turn to page 188, and notice the outline of the succeeding articles of the series.

MANY MEANS OF CURE, by Walter Devoe.

Mr. Devoe's specialty is the healing of disease by suggestion and spiritual means, yet this article deals with the value of physical aids to cure, such as baths, massage, diet, exercise, etc. It is intensely practical and helpful.

A DECLARATION OF INDEPENDENCE, by Ida Gatling Pentecost.

A new assertion of individual freedom given in Mrs. Pentecost's illuminative style. A declaration for YOU to sign, seal and deliver.

THE GROWTH OF A WEED, by Elizabeth Burgess Hughes, Author of "In The Hour of Need," etc.

A delightful bit of fiction, in which the at first unkempt, but later discreetly pigtailed little heroine, Planchette, Unc' Rigo's *bambino*, makes a New Thought discovery and puts it in practice.

LAND HO! By Florens Folsom.

A bit of exquisite verse with a vision for you and me. Florens Folsom is a real poet, and her work ranks alongside some of the big names of our decade.

THE HUMAN AURA, by Hereward Carrington.

Another one of the particularly interesting articles dealing with aspects of "THE PSYCHIC WORLD," which we arranged for early in the year. Mr. Carrington now promises us three articles on Eusapia Palladino, the famous Italian medium with whose seances the literary and scientific world are at present engaged. Probably we shall print the first of these Palladino articles in August.

PHYSICAL DEGENERATION, by Elmer Ellsworth Carey.

Mr. Carey is well known to NEW THOUGHT readers and the general public through his former editorial connection with the magazine *Suggestion*. He is an authority on diet questions, and has just broken a record by completing *a fifty-one day fast*, to the excitement of the California newspapers. This article on Physical Degeneration will be followed in August NEW THOUGHT by one on Physical Regeneration, in which values and methods of fasting will be considered.

THOUGHT



HUSTLERS, by R. F. Outcault.

When Mr. Outcault can make $75,000 a year by the point of his pencil, we have every reason to feel elated that he lets that pencil talk a little for our special benefit. And when he has anything to say on *hustling*, we had better listen, for he knows all about it. That's the way—and the only way—he got that $75,000 a year. Of course anything by Mr. Outcault can't help breaking out in spots with inimitable humor, and "Hustlers" is no exception to the rule. It winds up with a regular Buster Brown Resolution on hustling. This isn't the last appearance of Mr. Outcault on the NEW THOUGHT stage, either, for he promises us an article for the September issue. He's the sort of man to whom funny things are always happening, and we're going to ask him to tell us some of the funniest. But if he chose to write on "Funerals," he'd make it interesting. So watch out for September.

LETTER TO A SUFFERER FROM NERVOUS FATIGUE, by Horatio Dresser.

A "treatment" in which causes are sought out and dealt with, and a readjustment of physical and mental conditions carefully outlined.

HOW I LOVE YOU, By Henry Harrison Brown.

Now what do you think of Henry Harrison Brown writing love verses? Well, that is what he has done, and here is what he says about it: *"We need some love poems that lift love from the silly sentiment of the ordinary thought to the plane of universal power. I have tried. Have I succeeded?"* We leave you to answer that question when you've read July NEW THOUGHT.

THE MENTAL FACTORS IN HEALING, by Paul F. Case.

The seventh article in the series dealing with THE LAW OF CHEMICAL EQUILIBRIUM. Mr. Case in June NEW THOUGHT has primed us with some of his heaviest facts relating to the physical side of his subject; now in July he takes up the study of the power that *directs* the physical machine—the mind. Mr. Case's theories are entirely novel and open up a wide range of interest not heretofore touched upon by writers on health.

LIFE AND MIND IN THE MINERAL WORLD, by William Walker Atkinson.

Mr. Atkinson is still at work keeping us "up-to-date" on the conceptions of modern science, and in his July talk on the subject he will take us into the interesting world of "inorganic matter" and show us how, after all, we find mind functioning even here.

PRACTICAL LESSONS IN TELEPATHY, by Henry Harrison Brown.

Lesson Five of the Course in Telepathy is full of value. Definite directions are given for transmission and reception of thought and *emotions*, while Mr. Brown takes the opportunity to point out the absolutely negative effect of evil thoughts unless we make an avenue in our own mind through which to welcome them.

Of course our TELEPATHY CLASS and SUCCESS COURSE will have its usual department, with full accounts of the interesting tests and results of the preceding month. There will be INFORMAL TALKS by the editors; PERSONAL PROBLEMS will be considered by Miss Wells, as usual; while our departments, *The Current Topics Club*, *Ways to Earn Money*, *Body Building*, and *In Kettledom* will offer their usual quota of interest.

There will be various other special and interesting features, which are never definitely decided upon in advance but go in according to the space at command. *But they're always worth while!*

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LESSON TWO—The two-fold nature of Self—Spirit and Matter—The unmanifest and the manifest—The law of Polarity in mental action—Superconscious mind—How to use it—How to materialize ideas.

LESSON THREE—The problem of evil—"Evils" and evil—Who made the Devil—The illusion of chance—How to overcome fear—The secret of Opulence.

LESSON FOUR—A hard saying—"He that loseth his life"—The meaning of sacrifice—The law of service—The law of compensation—The secret of poise.

LESSON FIVE—Outside the physical—The astral plane—Astral senses—"Seeing things"—The right way to use the astral senses.

LESSON SIX—White and Black Magic—The two ways—The law of affinity—We go to what we love—The way of Peace.

LESSON SEVEN—The kingdom of nature—Occult teaching about Substance—Regeneration—How to control the formative principle of the Universe.

LESSON EIGHT—The law of correspondence—An interesting bit of occult history—Symbolism—What is meant by Divination—The divinatory arts—How to use the power.

LESSON NINE—The use and abuse of Intellect—The limits of thought—The purpose of Hope—How to apply the law of expansion.

LESSON TEN—Cosmic consciousness—New light on a vital subject—The Divine Idea—Consciousness without thought—Testimony of great minds—The practical use of Cosmic consciousness.

LESSON ELEVEN—The law of Involution—Individuality—Reincarnation—Universality of the belief—The occult teaching.

LESSON TWELVE—The kingdom of Heaven—"Hereafter" and "Now"—The truth about Free Will—We get what we take—Final instructions.

Enough information has been condensed into the space afforded by these lessons to be expanded into a complete library of occultism. They must be read carefully, or you will miss something. Therefore, to insure you from the danger of mental indigestion, we shall issue one lesson each month, beginning soon after the appearance of this advertisement. Each lesson fills an attractive paper-bound booklet of forty-eight pages—just the size to carry in your pocket. Paper of fine quality, and print from new clean type, make them a delight to the eye.

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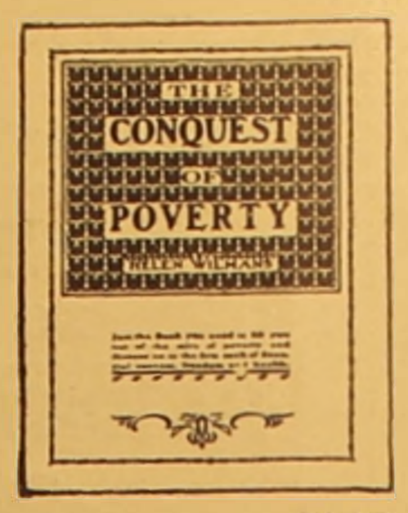
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New Thought.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

VOL. XVIII. JUNE 1, 1909. No. 4

Nailheads

SIDNEY A. WELTMER.

There is no greater fallacy than to say we build success upon failures. We build success upon nothing except well-laid plans.

* * *

Many people want to acquire "wisdom," "talents," "gifts," "knowledge," by the squirt-gun method. But it won't work! Plodding is about the only method that is to be unfailingly depended upon.

* * *

There is no one who cannot do something better than it has ever been done before. But it is also true that there are countless thousands who are doing nothing half so well as they can do it.

* * *

"If at first you don't succeed," try a different method.

* * *

Few people accomplish anything who modify their declarations of future actions by the little word "if." Try saying "when" instead of "if"—it will make all the difference in the world.

* * *

Have you failed in your effort to acquire? Face about and learn to deserve.

* * *

The words "it might have been" are anything but sad when you add to them, "and therefore, it *shall* be."

* * *

The happiness of the individual depends upon the happiness of the community at large.

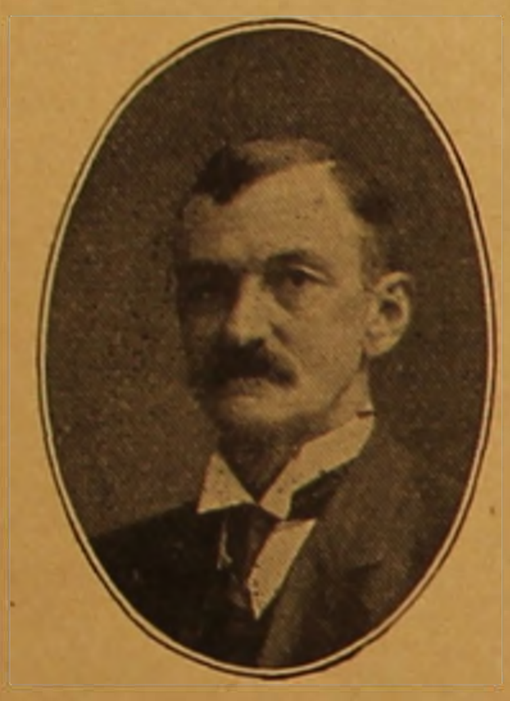
* * *

Whenever you think of anything being perfect, then you are thinking in harmony with divine law. Whenever you think of yourself as being perfect you have all of strength and intelligence behind such a resolution.

Lessons in Health and Success

SIDNEY A. WELTMER.

Lesson II. The Bondage of Hypnotism.



Belief is the attitude of mind which admits a thought. There are two ways of believing things. The first is merely to assume the truth of a statement or the existence of a condition or a thing, holding its acceptance in abeyance until its truth or falsity has been determined.

The assumed belief is the basis of all investigation, the source of all ambition, and when it correlates with the thoughts contained in the attitude of hope, manifests itself in healthful, vigorous and harmonious activity.

The second method of belief is to accept whatever is offered for the mind's consideration without any effort to prove its truth or falsity, and results in hypnotic conditions. This attitude of mind is the cause of all physical disorganization, mental stagnation and destructive activity.

The world is just beginning to obtain glimpses of what it is possible to accomplish when man believes in his greater possibilities. Just a few of the elementary things are being learned. Each decade ventures a little farther than the one preceding.

If these perfect faculties lying within the precincts of the inner domain of the real man are ever made a conscious possession of the individual, belief in their existence must first be induced on the part of their possessor and then all limitations removed, that they may be allowed perfect freedom of expression.

The fallacious idea that some intangible something from somewhere out in invisible space must be engrafted into the individual to enable him to come into a conscious relationship with the Creator of the universe, must be set aside and man must realize himself as a part of Infinite Mind, one with It, before he can manifest the image and likeness of Divinity.

It is almost beyond the pale of comprehension to try to conceive of the strides in progress that would be made within the next year, could each individual but become conscious that lying within him—unused and mayhap obscured by piles of rubbish in the shape of false beliefs—are all the powers that have found expression in other lives, enabling them to attain such wonderful measures of success; that by his own concentrated effort he can reach the same heights, and even greater if he chooses.

This wonderful truth should be heralded over the earth until every soul in the world has felt the quickening thrill of hope as the result of the beginning of its emancipation from the darkness of the bondage of unbelief in its own capacities.

Beliefs are formed through the exercise of the conscious mind, and every belief that is admitted unqualifiedly acts as a command to the unconscious mind.

WHEN A PERSON SEES THE POSSIBILITY OF SOME GREAT ACHIEVEMENT AND DETERMINES TO DO THAT THING, SUBJECTIVELY THAT PURPOSE IS ALREADY ACCOMPLISHED.

The believing of a falsehood produces an abnormal condition, because what the mind accepts as true is real to the mind acting under the influence of such belief. Whatever the mind believes relating to the body in which it dwells, is what affects that body.

The unconscious mind will control the body perfectly unless it is subjected to the interference of the conscious mind's sending it some wrong impression from the outside world.

Through the attitude of belief man can make himself the channel through which all of the thoughts of perfection, of power, of strength and of courage can find entrance to his being, or, if he chooses, he can gather unto himself the scraps and fragments and disappointments of life, converting himself into a veritable cartoon of the perfect Being of which he is a type.

When nothing except thoughts which would produce a perfect vibration in the physical organism are given to the unconscious mind, that power works uninterruptedly for man's growth and unfoldment, for his improvement and for the restoration of his strength when he has exhausted his supply.

The cells of every human body are vibrating according to the beliefs which hold the mind that controls that body. THOUGHT HOLDS THE INDIVIDUAL WITH REGARD TO HIMSELF AND TO HIS LIFE. He can choose what thought shall be the dominating influence in his life.

No disease can exist in a human body when the cells of that body are vibrating normally, any more than darkness can remain in a room that has been flooded with the vibrations of light. And so it is with the mind; nothing of a depressing character can enter when the determination has been made that only hope and courage shall find recognition at its portals.

Viewing the physical man from an anatomical standpoint, three component elements are essential to a perfect organism. There must be the bones to give it form, the flesh to provide covering and outline for the skeleton, and the blood, which is the animating principle that gives life to the body.

The spiritual man also requires three elementals to make a perfect ego. Mind is the form part of the invisible man, the soul is the sensory system, and spirit pervades the entire being as the moving, sentient life of the individual.

This ego, composed of mind, soul and spirit is the real man, and the body forms the temple for his habitation. It belongs to him and he can rule it as he will.

Two distinct sets of faculties exist within each human mind. The faculties of the unconscious mind are as perfect and unchanging as the Creative Power which produced them. The conscious faculties are imperfect and susceptible to infinite training.

The open doors of the mind, on the physical side of man, are the five senses, through which all impressions must come that enter from the outside world. The use of these five avenues brings into play the first faculty of the conscious mind, which is called PERCEPTION.

After these impressions have been stored away in the inner recesses of the mind they may be remembered and recalled, without any reference to the object or sound which was the original impetus; and this process of recollection is called CONCEPTION.

The next faculty in consciousness is that which gives the ability to compare and discriminate between things that differ and also between differences that differ. This is the most important faculty of the conscious mind. It is the only one which can consider both itself and all other things. This power is ascribed to the faculty of REASON. It is the first faculty of all to be cultivated in the efforts at self-mastery.

There are three questions to which the answer is essential before any great thing can be accomplished. The first is, what can be done; the second, how; and the third, why.

REASON demands an answer to that last question before any belief should become fixed in a human life, and yet ninety-five per cent of all the impressions which are governing influences in the average life, have never been touched upon by this faculty before being allowed to take up their abode in the mental realm of the individual.

EVERY THOUGHT WHICH ENTERS THE MIND WITHOUT BEING CHALLENGED BY THE SENTINEL OF REASON, PRODUCES A HYPNOTIC EFFECT.

Every belief which is allowed to remain within the precincts of the mind, an undisturbed guest, without determining its validity or ascertaining its value, holds that mind under hypnotic control.

Then there is a fourth faculty of the conscious mind, which gives the power of choice. This is the WILL and through its action the life of the individual is either filled with strength and courage or else rendered weak and inefficient. (To be continued.)

"Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul."—Sir J. Stephens.

"Every person is responsible for the good within the scope of his abilities, and for no more; and none can tell whose sphere is the largest."—Gail Hamilton.

Common Sense and Faith Add to Man's Power*

By Ella Wheeler Wilcox.



The world is more and more turning away from the old gloomy creeds and becoming metaphysical in its religion.

The name of the new cult is legion.

It does not matter what the name, or the creed, so long as it is based on love for the Creator of all this great universe, and love and good will for humanity.

It is a comfort to meet people who do not talk disease and doubt and despair the whole time. One can endure an occasional reference to the sadder things of earth, but it is painful to be forced into a tete-a-tete with a caller, or guest, or traveling acquaintance, who relates nothing but the unhappy episodes of life.

Therefore, we welcome the people who call themselves "New Thoughters" or any other name associated with wholesome ideas of health and happiness and prosperity.

There is, however, a sane and sensible position to take in these matters, which will be of greater assistance to humanity, and to one's particular creed, than the more illogical and extreme standards taken by many. For instance, however absolutely you believe in the power of the spirit to dominate all conditions, it is well for you to keep in mind the fact that you eat and drink to sustain life. So long as you do this, and so long as you wear clothing, you are still acknowledging the existence of a body.

The spirit is, of course, the only thing which endures; it passes from one tenement to another, through many incarnations, until it finally does away with the need of any more tenements and becomes "one with God" again, as it was in the beginning and shall be, world without end.

Nevertheless, while you move and have being with mortal men, clothed in garments to protect you from the elements, and eating and drinking to sustain life, it is ostensibly ridiculous and illogical to talk about being "nothing but a spirit."

If with the consciousness of your divine spirit you can keep your complexion free from lines and moth patches and your hair free from the parasites which cause decay, it is well; otherwise do not be afraid to use a little cold cream and massage for your epidermis, or a little ointment for your scalp. You are but feeding hungry pores, just as you feed your hungry body to keep yourself from starvation. Be logical.

I know a young lady who is devoted to sea bathing and to her porcelain tub, yet the suggestion of a Turkish bath or an electric light bath she considers unworthy of her advanced ideas of the power of the spirit to sustain her.

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Such distinctions are amusing, and at the same time they serve to make her and her creed a trifle ridiculous.

God did not make man an amphibious animal; there is no indication to lead us to suppose that the sea was meant for his bath tub.

It is as great a "reflection" on the "power of the spirit to do all" to take a sea bath as to take any other kind of a bath invented by science for increasing the circulation and giving vigor to mind and body. Not until we throw away clothing and food with this body can we claim freedom from its demands.

Not until we grow wings can we afford to ignore the fact that we have feet, and that they were meant to tread upon earth.

So long as no man can drink carbolic acid and not suffer the agonies of death, we must try to be sufficiently logical to realize that some foods are more or less nutritious than others. To be a slave to the food faddists is one extreme; to declare all food equally good and equally harmless in its effects is another extreme.

To be a slave to anything, even one's own illogical idea of freedom, is a misfortune and will hinder the greater growth and development.

The man who has attained the highest and best development for this plane of existence will cease to crave unwholesome foods and drinks; he will know there are things he should not eat or drink, and he will cease to want them.

He will not ignore his body, but will prize it as the outer casket of his spirit. A woman, knowing she is dependent upon food for the continuance of life in her body, will not hesitate to accept other aids from material methods to preserve her physical powers and charms.

He who wishes to become a power for good on earth must combine common sense with great faith.

Neither one alone can do all.

Up-to-Date Conceptions of Science

Article IX. Life and Mind in the Atoms.

By William Walker Atkinson.



As we have seen in the last article, Science now holds that the elements or essence of what we call Life and Mind must be inherent in the Ether, and manifests itself in an increasing or rising scale of complexity and perfection as we ascend in the scale of the manifest universe. If this conception be correct, then we must believe that in *everything* evolving from the Ether we may find evidences of Life and Mind. If there were a single exception to this rule, the rule or principle would be invalidated. For if *everything* is evolved from the Something that men have

nicknamed "The Ether," and the essence or elements of Life and Mind are inherent in that Something, then it would follow that Life and Mind must be found in *anything and everything* which has evolved from that Something. If the principle be correct, then we should be able to discover some faint signs of Life and Mind even in the Mineral World—even among the Atoms.

Wilmhurst tells us that: "The converging testimony of a score of distinct departments of knowledge points to a principle underlying all organic and inorganic nature—the principle of evolution. There are *lacunæ* in the chain of knowledge, the most conspicuous being the gap, yet to be bridged, between inorganic matter and living organisms. But the cumulative evidence in favor of the evolutionary process from the lowest form of matter charged with and exhibiting the highest functioning of mind is well-nigh irresistible." The materialists would claim that Life and Mind are simply phases of the evolution of Matter. But the Mentalists hold, on the contrary, that Life and Mind are as fundamental as Substance or Matter and are always found in connection with the latter —all probably being phases or aspects of Something Fundamental for which we have no name. And, this being so, wherever we find Matter we shall also find Life and Mind. Then let us proceed to consider the Atoms, or even the Electrons or Corpuscles, the most elementary form of Matter known to Science, and see what is reported regarding the presence of Life and Mind among them.

We find that all atoms, or particles of Matter, manifest what is called "attraction" or "repulsion" for other atoms or particles. Upon these two things depend the manifestation of all forms of Matter and all forms of Force or Energy. Vibration produces these various forms of Matter or Energy, and Vibration results from the action and reaction of this "attraction" and "repulsion" of the particles of which Matter is composed. Now what *causes* this "attraction" and "repulsion"? Haeckel, the great scientist, whose views are strongly materialistic and who "poohpoohs" Mentalism, nevertheless furnishes the Mentalists with corroborative proof of the theory that Mind is at the bottom of all things. He says that the elements of Mind are found even among the atoms. He writes: *"I cannot imagine the simplest chemical and physical processes without attributing the movements of the material particles to unconscious sensation. . . . The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience 'pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground. . . . The sensations in animal and plant life are connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements; and that reveal themselves in chemical affinity."* Nageli says: *"If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise."*

The atoms, you know, form combinations, and build up molecules of matter, from which are formed the masses of the different kinds of matter which constitute our universe. These combinations are formed by reason of the attraction existing between certain atoms—the "like" or "love" of one atom for another or others. Many writers have spoken of the "marriage of the atoms," and others of the *likes or loves* of the atoms, and their *dislikes or hates.* Not only do these atomic attractions result in *marriages,* but also in *divorces.* Two atoms may be strongly attracted toward each by Chemical Affinity, and remain close to each other in perfect harmony—when lo! some day another atom puts in an appearance and one of the atoms finds a new and stronger "affinity," and leaving its mate it flies with a rush toward the new charmer, breaking up the atomic family, and effecting a divorce and a subsequent remarriage. Some of the atoms are quite constant, while others are quite fickle, and are ever ready to break old ties and fly away toward some new "affinity." These "attractions" and "repulsions" are held by Haeckel and others to be akin to "sensation"—and sensation is certainly an attribute or quality of Mind.

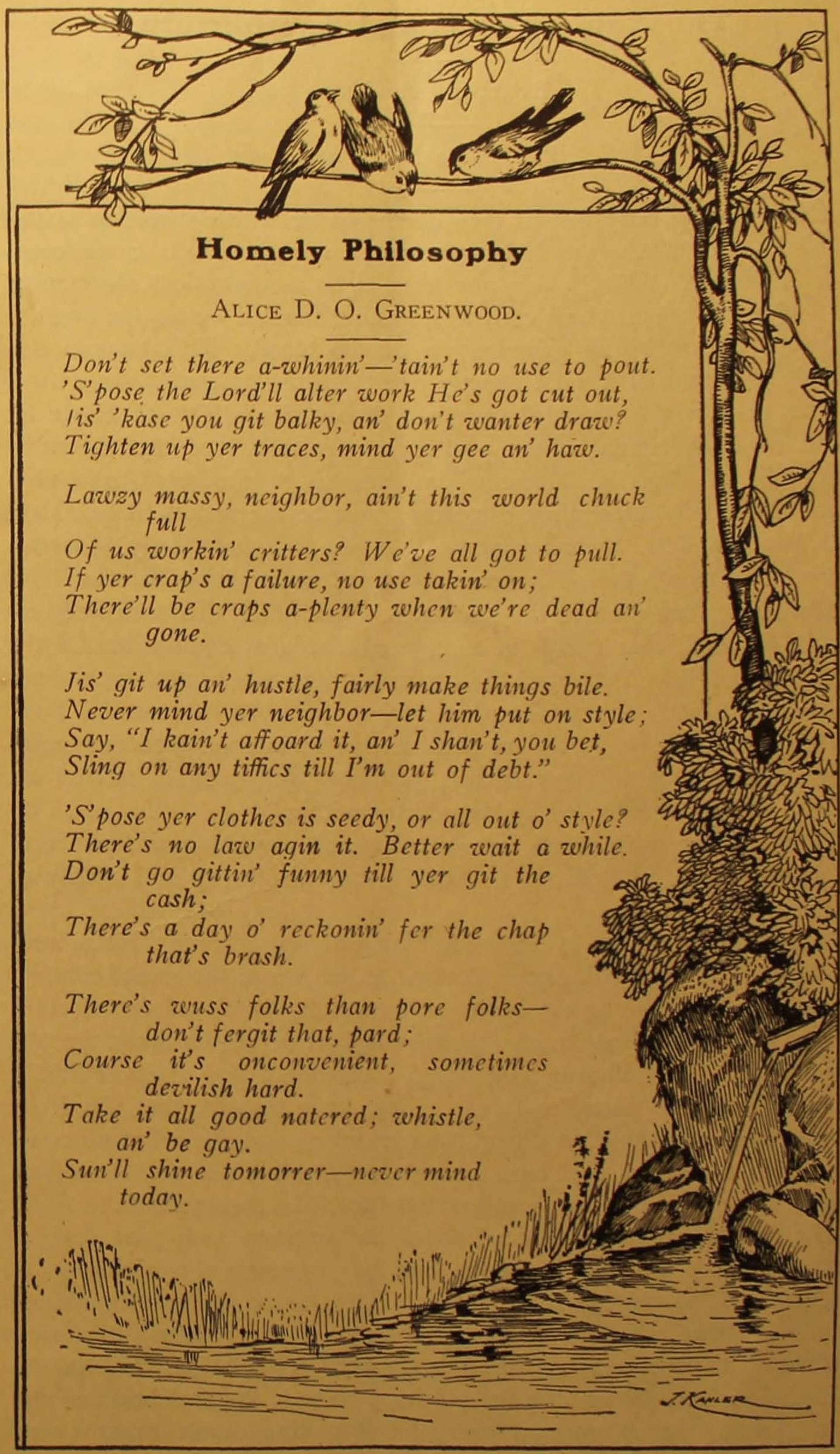
Not only among the atoms, but also among the molecules do we find this manifestation of attraction or "love," as it has been called. Some writers have said that "the material universe rests upon a principle which we might as well call Love." And this Love is certainly a manifestation of elementary Life and Mind. Science is at a loss to account for the force which is manifested in these attractions, and which extends over the space between the atoms, and influences them to action. Several years ago I was reckless enough to state that I thought the force was what we call "thought-force," or "mind-power," acting along the lines of telepathy. I have been much reviled and hooted at because of this assertion, *but I have not changed my mind*—and I believe that time will justify my claim. Be that as it may, careful observers may, and do, discover the elements of Life and Mind among the Atoms, as we have seen in this brief article.

Next month we will consider the manifestation of Life and Mind in the forms of the Mineral World.

(To be continued.)

"Do not go about repeating the statement that nothing affects the temper like disease of the stomach; it would be better to say that nothing troubles the functions of the stomach like moody tempers."—Paul Dubois.

"Establish something, achieve something, produce some result; let humanity assimilate thee, and remember thee as a part of itself."—Mozoomdar.



Homely Philosophy

ALICE D. O. GREENWOOD.

Don't set there a-whinin'—'tain't no use to pout.
'S'pose the Lord'll alter work He's got cut out,
Jis' 'kase you git balky, an' don't wanter draw?
Tighten up yer traces, mind yer gee an' haw.

Lawzy massy, neighbor, ain't this world chuck full
Of us workin' critters? We've all got to pull.
If yer crap's a failure, no use takin' on;
There'll be craps a-plenty when we're dead an' gone.

Jis' git up an' hustle, fairly make things bile.
Never mind yer neighbor—let him put on style;
Say, "I kain't affoard it, an' I shan't, you bet,
Sling on any tiffics till I'm out of debt."

'S'pose yer clothes is seedy, or all out o' style?
There's no law agin it. Better wait a while.
Don't go gittin' funny till yer git the cash;
There's a day o' reckonin' fer the chap that's brash.

There's wuss folks than pore folks—don't fergit that, pard;
Course it's onconvenient, sometimes devilish hard.
Take it all good natered; whistle, an' be gay.
Sun'll shine tomorrer—never mind today.

J. KAHLER

The Law of Chemical Equilibrium

By Paul F. Case.

Article VII. The New Physiology.

Every human body has its own doctor under whose direction skilled chemists—also within the body—prepare a remedy which cures every form of disease. This hidden physician is no metaphysical abstraction, but a physical organ which can be seen and handled by anatomists. It diagnoses disease by an examination of the blood. This examination is made by means of a sense exactly like the sense of smell.

This statement is founded upon the discoveries of Dr. C. E. de M. Sajous of Philadelphia, whose position as the editor of the "Monthly Cyclopædia of Practical Medicine" assures his "orthodoxy" as a physician. Especially interesting, therefore, must be the results of his labor, *since they establish, beyond reasonable doubt, the superiority of metaphysical treatment over all other methods of overcoming disease.*

Moreover, they confirm the statement upon which this series of articles is founded, that health is a state of chemical equilibrium in the blood. Sajous has discovered the organ through whose action this balance is maintained—the hidden physician.

He has also shown just what organic secretions enter into the chemical compound that destroys disease, just how this work is carried on, and just how it is controlled by "the doctor within."

These are the main points in which the new physiology differs from the older systems. I shall try to explain them as clearly and simply as possible.

In the first place, let us learn something about the organ which controls health. It is a small organ situated at the top of the spinal column, just beneath the base of the brain, and carefully protected on all sides by bony structure. Anatomists call this mass of nerve-substance the pituitary body. About all they have done is to name it and discover that it is divided into two parts, or lobes. Some have thought that the front lobe secreted something or other (though what, and for what purpose, nobody before Sajous had been able to say), while the rear lobe was thought to be a relic of some animal ancestor, like the appendix.

The first thing Sajous noticed about the pituitary body was that its removal stopped organic function, just as removing the spring of a clock stops all movement of the works. This fact was most significant, for you can take out both hemispheres of the brain without interfering with the vital functions (nutrition, respiration, circulation, etc.) in the least. Sajous has shown that the pituitary body is the real brain of the spinal system, that it governs every blood-making organ, every organ that produces a secretion—in short, the whole vegetative, or organic, life of man. He calls it the *somatic brain,* "somatic" meaning "pertaining to the body," from the Greek *soma,* the body.

The front lobe of the pituitary body contains an organ whose purpose is to detect impurities in the blood. This it does, as I have already said, by the sense of smell. That is, the sensitive membrane which performs this function is identical with the membrane in the nasal cavity by means of which we perceive odors. This *test-organ,* as it is called, is found in all forms of animal life, down to the very lowest. Mollusks use it to test the water from which they take their food; its location and function in the lower forms of life have long been known to zoölogists.

The rear lobe of the pituitary body consists of a mass of nerve-cells, connected by nerves with the sensitive membrane in the front lobe. From this mass of nerve-substance nerves also extend to the adrenals and the thyroid gland.

The adrenals are small, ductless glands located close to the kidneys. They were formerly called the supra-renal capsules, and by that name you will be able to find them in any good physiology giving an illustration of the kidneys. They secrete a substance called adrenalin.

Adrenalin passes from these glands to the lungs, where it takes up the oxygen of the air. It then enters the blood, forming 94 per cent.—the albuminous part—of the red corpuscles. Oxygenized adrenalin also enters into the composition of every tissue, supplying the whole body with oxgyen, and thus becoming that "dynamic element of life" assumed by Herbert Spencer as necessary to account for the vital process.

The thyroid gland lies at the front of the throat, near the "Adam's apple." When enlarged, it forms what is known as goitre. It secretes a substance called *opsonin.*

Opsonin renders germs vulnerable to the attacks of the scavengers of the body, that portion of the white cells (70 per cent. of the whole number) which seize upon food-products, waste-matter, germs, etc., in the blood, and, by a process exactly like digestion, convert these substances into *living* granulations, which they transport to the tissue-cells all over the body. The white cells must have a proper supply of adrenalin to perform this work, since it is the active principle of all living cells. Without it they carry impurities all over the system, depositing germs, waste and poisons instead of living cells. You can see how important a part the adrenals and thyroid play in this work.

This is not all. The *plasma,* or fluid portion of the blood, contains a compound which resists disease—the universal medicine before mentioned.

Sajous calls this substance *auto-antitoxin,* because it is produced within the body and works in a manner similar to the operation of antitoxin secured from animals. This, he shows, by a detailed description of all the most fatal diseases, is the only agent which can restore chemical equilibrium to the blood.

Auto-antitoxin contains (1) the oxygenized adrenal secretion; (2) a ferment derived from the pancreas, *trypsin;* (3) a body rich in phosphorus, produced by the white cells of the blood, *nucleo-proteid;* and (4) the thyroid secretion, opsonin.

Opsonin and the adrenal secretion are produced, as we have seen, through the activity of glands directly controlled by the pituitary body. Nucleo-proteid and trypsin are produced through the life-principle in the adrenal secretion. In other words, *the whole array of disease-resisting forces in the body depends upon the pituitary organ.*

You will now have no difficulty in understanding by what means the work against disease is carried on.

First of all, the test-organ is excited by toxins, waste products, drugs, etc. It then conveys an impulse to the nerve-center in the rear lobe of the pituitary body. Increased activity of the adrenals and thyroid gland follows with the result that the action of every organ in the system is stimulated. Thus the *plasma* of the blood receives an additional supply of auto-antitoxin, and the white corpuscles are enabled to do their part of the work of resisting disease.

Why, then, should there be any disease? There are several factors to be considered in answering this question. Lack of power in the glands to respond to the impulse of the pituitary body is one. Another is caused by not furnishing the body with sufficient water to be used in the manufacture of the necessary secretions. Closely allied to this is failure to eat enough food of the right kind; or wrong food mixtures, over-eating, etc. Improper breathing has not a little to do with disease, and now that you understand that the very life-principle is an oxygenized secretion, you can see just why breathing plenty of good fresh air is so necessary. Many other reasons why the body cannot resist disease might be given, but I shall confine myself to stating one more, which is the most important of all.

The test-organ detects impurities by the sense of smell. Now everybody knows that if you smell one thing long enough you cannot smell it at all. Go into the laboratory of a manufacturing chemist, and you will see him bending over mixtures whose fumes drive you to the nearest window for relief. Stay in the room for a day and you wonder where "that dreadful odor" has gone. In just the same way the test-organ becomes insensible to impurities, and this is the reason that certain drugs lose their effect by repeated use, as well as the reason that impurities which are not at once destroyed produce no reaction.

Here, too, is the secret of drug-slavery. After a time the original dose of morphine, or cocaine, or chloral, has no effect (and the quantity taken must be increased) because that effect is produced by the efforts of the body to get rid of the drug, and when the test-organ is not excited by it no such action takes place.

Dr. Sajous' labors have been carried on for the purpose of restoring confidence in *materia medica,* and he has demonstrated that drugs which excite the pituitary body do, beyond question, set the disease-resisting machinery in motion.

But readers of these articles will at once perceive that his discoveries strike the death-blow to any regular treatment of disease by drugs.

What sense is there in sticking pins into your hidden physician when a little encouragement will make him do the work just as well?

Why should we abuse this delicate test-organ by forcing it to smell the same poisons over and over again? The very fact that it tries to rid the body of the medicines we put into it, establishes the contention already made that drug-treatment is against the will, and if continued must weaken the will.

Metaphysical treatment, on the other hand, arouses the disease-resisting power by concentrating the attention upon the organs concerned in the work. It puts no additional strain upon the test-organ, and thus leaves it in proper condition to watch for trouble. Does not this strike you as being more in accord with common-sense? Does it not seem better to use the body as you would a good horse, with care and respect, instead of whipping and spurring it to the point of rebellion and utter exhaustion.

Now for the practical uses of all this technical knowledge, which I hope you will read and re-read until you have grasped it thoroughly.

First of all, learn to breathe and be sure you are breathing good, fresh air. Whatever system of breathing you adopt, be sure to remember *why* breathing is necessary. Say to yourself something like this, "Every breath I take sends new life coursing through my veins. I breathe to renew the vital principle within me."

Learn what to eat, and how to eat. Remember especially the reason for teeth and jaws. Think, when you are eating, "This food has the chemical elements which are required to rebuild my body and create healthy tissues." Be sure you are thinking the truth. Study your body, and then study a table of food-values. Then use common sense.

At least three times a day (before each meal is very convenient) concentrate your attention on the pituitary body for a few moments. Remember that the power of spirit makes connection with your body at this point. Learn to feel alive there. Then turn your attention in the same way to the front of the throat, and finally to the region of the kidneys.

Do not think of the physical organ. Think of Spirit as becoming manifest at those points. Think of Spirit manifesting sensitiveness to blood-conditions and power to correct them when you concentrate upon the pituitary body. Think of the rebuilding power of Spirit in the adrenals. Think of the protective power manifested in the thyroid gland. This rule applies to all concentration intended to affect the functions of an organ. When you wish to rebuild an organ partially destroyed, you must, of course, know what it looks like and concentrate on that mental image.

You have now been given a tangible, physical basis for metaphysical treatment—something that you do not have to take on anybody's "say-so," for if you care to do so you can prove every statement here offered, by the methods of the chemist and physiologist.

(To be continued.)

Pulling Live Wires

JOHN A. ELLINGHAM.

The San Francisco earthquake left me, like many others, almost penniless. I considered it a stroke of luck which enabled me to secure a position of a confidential nature that made it necessary for me to leave California and subsequently make a journey to Europe.

While in Germany, my employer, a lady residing in Chicago, decided, with the usual abruptness of the feminine mind, to abandon the work assigned to me. The remittance to cover my expenses failed to arrive, and I was compelled by necessity to dispose of my wardrobe in order to raise enough money to pay my passage to New York.

However, I continued to use the powers of desire, not systematically but persistently whenever I had leisure, and results came thick and fast at times.

How I arrived in England, how I fared in the steerage of one of the most popular transatlantic liners, and how I finally secured an appointment as surgeon of the ship, would make a story equal to some popular fiction. It certainly lacked neither life, action nor excitement.

When landing in New York, all my worldly possessions consisted of a depleted wardrobe and seven dollars in cash. Not counting a healthy, ocean-stimulated appetite an asset, it was decidedly "up to me" to hustle.

If you have found yourself in a similar predicament in a city like New York, you will be in a position to realize what I was up against. In a few days I found myself with a solitary dollar bill and my room rent due the following day. I had depended too much on outward activity. Having caught the New York spirit, I had simply allowed it to carry me away; but finding all ordinary methods of securing employment of no avail, I awakened to the necessity of taking extraordinary steps.

In explanation, I will say that I had been a student of Nature's finer forces for over twelve years, and for several years a writer on and teacher of methods in self-development, the use of the powers of mind and the higher and more powerful forces of the Higher Self. My success in obtaining results had been phenomenal at times and I determined to secure help from the invisible source. That evening I proceeded to call on the Higher Self to set me right.

Lying down on my bed I meditated on the scheme of the creation, on my own higher and larger self and its oneness with the Infinite. I concentrated intensely and long to bring this power to bear on my present difficulty. I concentrated until my entire being was alive—tingling—with these higher vibrations. Then I demanded from myself—my Higher Self—that which I needed, viz., food, shelter and clothing *through an opportunity to render an equivalent in services, in work.* Mind you, I did not ask for wealth nor for power; nor did I demand

any luxuries. Then my mind was yet enslaved by the idea that the true life must necessarily be a strenuous one, and that to use the powers that are back of the Higher Self for any purpose not in accord with actual necessity and with the highest and purest ideals, would result disastrously. In short, Fear, that ever-present hobgoblin, was limiting me and keeping a check on whatever ambition I might have developed for the larger things in life.

Next morning, after having answered such of the "help wanted" ads in the morning papers as appealed to me favorably, I dressed carefully. Without following a definite routine, I set out on my usual daily search for employment.

I left the Elevated at Twenty-third street and walked along rather aimlessly. In passing a somewhat pretentious hotel, the name of same struck me familiarly, and after some effort I remembered that the wife of the proprietor had been one of my correspondence students in self-culture. Although I had never met her in person, a number of letters had been exchanged during her course of study. In her last letter to me she had extended an invitation to call in case I should ever visit New York.

I called that afternoon, and in response to an urgent invitation remained at the hotel a guest of the proprietor. A bell boy was dispatched to transfer my suit case from that $2.50 per week hall room which I could not afford to renew for another week. And here I was installed in a suite with private bath; price probably $3.00 a day.

The next morning I landed a job with a prominent publishing house, and before night of the same day the said "job" developed into a "position" in another department of the same firm.

Discontent is said to be the mother of progress. I was contented in my position so long as it remained congenial. The month of November entered, however, with its usual rush in the magazine business. The additional work involved caused late working hours without additional compensation. Plainly, the position ceased to be congenial and I did a lot of thinking just then, with a view to bettering myself.

I became ambitious and desired to be independent of anybody; I wanted no annoying routine work under exacting conditions. I wanted to be free.

And why not? Did I not have within me the means to gratify every ambition—to raise myself to any position I had the ability to fill? And why a position at all? A position at its best subjects one to a condition of servitude, by making one a mere cog in the wheel it enslaves, and I wanted to be free—free financially. I realized more than ever the great necessity of making money, and concentrated all my energies to awakening and setting in motion the money-getting forces of my higher self. I did not know at first in what manner I would achieve my object, but I did feel that I would achieve it.

My salary was small. While sufficient for my needs, yet I could not hope to save much out of it without strenuously denying myself all the

usual luxuries of city life. The amount due me—some $250.00—for services rendered that summer, seemed to be uncollectible without a law-suit, and $250.00 in New York could hardly be considered the foundation for a fortune.

While I continued in my position with the publishing house, I never relaxed my efforts in pulling the live wires charged with the unlimited power of the Higher Self. I wanted money. I demanded money persistently. Working until ten o'clock, and frequently until eleven o'clock at the office, I was seldom ready to retire before twelve-thirty o'clock to begin the communion with my Higher Self. Frequently I did not sleep at all, yet I neither suffered in health nor in physical or mental vigor.

Then I received a favorable reply from a firm of brokers in response to my application for a position. This position proved to be more remunerative than my former one, and shortly after assuming same, to my surprise I received a check in full payment for services, from the lady who employed me during the summer. I also received an order for some work from one of my former patrons with a check for $50 in payment for same. These amounts, with my savings, made a total of over four hundred dollars.

With that amount I began operations. I bought and sold on margin, sometimes one security and sometimes another, without any regard to system, just as the spirit moved me, *and I did not meet with a single loss.*

By the middle of January, 1907, I had in three different banks a total of eighteen thousand dollars to my credit. Then I resigned my position in order to devote all my time to my own operations. Although brilliantly successful, I felt that I was not making money fast enough. What is a paltry sum like eighteen thousand to a man having the power to command infinite wealth?

Then the desire for money dominated me absolutely. I did not consider anything nor did I care for anything besides. In fact, I hardly had another thought. Money was all I wanted. I did not plan for the future—for the time when I would have enough—nor for any possible use to which I would put the vast wealth I felt certain of accumulating. All I wanted then was *to make money* in large quantities, to have, to possess and to hold it actually in large sums—in millions.

I find it difficult to describe the mental condition I was in at the time. I felt all the wealth of the world at my command, yet I was not satisfied. I wanted to actually *possess* and not merely command it. There was no elation when I realized my possibilities nor any joy in anticipation of the fortune yet to be achieved. I simply felt that I must achieve it; that I must accumulate wealth and that I would accumulate it without any possibility of failure. My life then had no other purpose, and I neglected everything, including the recreations and amusements that I found essential as a fifteen-dollars-a-week clerk. Re-

moval to a better room was the only change necessary to make when I gave up my position.

I did my trading through three firms of brokers and continued my operations on a moderate scale until the end of January, when the desired opportunity came to go after something big.

One of my brokers (whom I will call Smith), after having watched my operations, came to the erroneous conclusion that some really "big" fellows were using me as a catspaw and concluded to get "on the inside" by engaging the services of a private detective agency. Although he failed to verify his suspicions, he learned some facts of my wonderful success and of the full extent of my "speculations."

During a heart-to-heart talk with Smith I disclosed my method of operation and ceased to be the "man of mystery," at least so far as he was concerned. Mr. Smith proved to be a student of New Thought and kindred subjects, readily understood my explanation and proposed that we form a pool with two big operators and thus equip ourselves to go after big game. He outlined a plan that would enable us to get possession of two Western railroads as a beginning.

It would take considerable space to fully outline the methods of our operations, and since such details would not prove of any particular interest to many, I will omit them. Those who followed the stock market quotations at the time, will perhaps recollect the flurry our operations created in certain quarters.

I worked faithfully, bringing all the power of the Higher Self to bear on certain transactions involved from time to time, and everything seemed to progress favorably at first. Then matters changed and unforeseen complications confronted us. Later the two capitalists got out, leaving us practically stranded.

Smith, besides losing his money, also lost his health and courage, and when I last heard from him, was conducting a summer boarding house.

I was but little affected by this collapse and with the few hundred dollars left me, tried to operate in accordance with my first plan—alone and unaided by anyone besides my Higher Self. I did not again meet with the same success. In fact, the turns that failed were more numerous than the successful ones and I had to discontinue entirely, a poorer but wiser man.

In April of the same year I returned West. I feel yet that all the wealth of the Universe is at my command, but not for mere control and accumulation *but for use.* I am certain of having all my wants satisfied and my needs supplied whenever they occur. Being in possession of my former health, vigor and mental power, I am satisfied to enjoy the freedom I have gained; yet—no more financial operations for me.

I have told the facts as they have occurred. Every phase and every incident of this account can be verified.

I find many things difficult to explain. In the study of mental forces,

or, more properly speaking, the forces behind the powers of mind—one can understand intuitively more than can be explained to mere reason. But there are things that even intuition fails to grasp.

Much as I would like to have a perfectly satisfactory explanation of the reasons of both my success and my failure, I am unable to find it. I only know I "pulled live wires." It may be noted, however, that when I changed my standards from the desiring money *for use only,* to supply needs, and in exchange for services rendered; and began to desire it merely as a possession, a power, there came *a break in the circuit.*

Man's mind and the powers backing it furnish fascinating subjects of study worthy earnest attention. I offer my experience as a lesson to some and a warning to others.

The Oak-Seeking Vine

FLORENS FOLSOM.

Are you a drooping head, fain for a breast
To lean on, forget on, sink safe on, to Rest?
You never will find it; no, not while you droop;
Brace up! Shift your burden—you're all in a loop.

There are too many drooping heads; not enough sound
Broad, sturdy, warm leaning-breasts to go 'round;
You'll have to wait long for your chance to succumb
And be succored. Why not be a Breast yourself? Come!

Come Along, Comrade

By IDA GATLING PENTECOST.



They say that a class cannot go faster than its slowest member, so I am calling all around the world to see who will answer. When a railroad train stops and delays an unusually long time either at or between stations, the passengers are kept in ignorance, as a rule, of what is the matter. Between brakeman and conductor there springs up at once an apparent agreement or conspiracy to withhold information as to what is wrong with train or signals. But when it comes to our Cosmic Journey, and we experience difficulty or hindrance, it is possible for us to go within ourselves and find out what caused the trouble, and what sidetracked us. Either we have been in error ourselves, or we are waiting for somebody to catch up to us. Heaven is not heaven if anybody is in

hell, and so we come to find out by this how intimate is soul relationship. When we live in Happy-Land it pains us to look at prisons. Our thoughts will go back to the little fellow kept after school. Just in proportion as we love, we want joy and comfort to be universal.

I am interested in the so-called "broken-hearted"—the little woman who is blue, the man who is discouraged, the baby who has been spanked. I would rather pour oil on troubled waters than walk in June rose-gardens. And singing within cannot be loads of fun when so many sob at midnight.

The curse is lifted when we learn our lesson; the thing to do is to learn it as soon as possible, so that someone further along will not have to wait back for us. Let us sprinkle hope on the dusty road of despair in which many are plodding; let us ponder on how very much we can do to help humanity along. Yes, *you* can. You do not have to give a library; just "a cup of cold water in my name" will do. Your heart is never bankrupt in kindness. You can always slip in the loving word at the needed time, and a word may mean so much to one whose spirits are below zero.

Husband, do you feel sorry you have not more money to give your wife? Just be sure you *do* give her what you *can* give her. Show her more of your affection. Tell her a little oftener that you love her. Give her love-looks and an unexpected kiss now and then. Treat her as your equal. Trust her. Respect her point of view. Give her little pats on the back and comment sweetly upon the various efforts she makes. Oh, the *little* things! If men only realized how "the little things" add to a wife's happiness; how they help to keep her heart young and joyous! It is not what we should like to do, and can't, that makes the trouble, but it is what we can do, and do not, that causes heartbreak. It is so easy to lift a woman into the seventh heaven by kindness and love. Do start in, brothers and husbands, and work miracles in your own home. You will find that that is the way to make your own self happy, too. And wives and sisters, why not study men more? Men are lovely helpmates if you only understand them. They like tenderness, too, as well as you do, remember. They want comfort, peace and consideration. Be womanly, not whining. Be tactful and unselfish. Be sensible, not sensitive. Be cheering, not nagging. Encourage instead of blame. Praise instead of criticise. Do not make mountains out of molehills. Learn to glide over little things that disturb you. Keep sweet and cool. Smile! Radiate light and love. You will soon see how different your home life will become; how charm will come in at the door and ennui fly out of the window.

Human relationship is both an art and a religion, but between ignorance, neglect and indolence the blush leaves our peach. The injunction is, "never be weary in well-doing." We should not be satisfied with doing something nice only once in a while, but beautify our lives as a habit, make pretty manners our delight, and keep our hearts aflame and fragrant. *Blessed are they who shine!*

The Moslem Brothers

A Mahommedan Legend

MARCHESA FLORENCE ALLI-MACCARANI.

The Moslems teach the world was built of old
Upon a rock; that same foundation-stone
Where Salem's king, Melchizedek, did hold
Pure sacrifice alone.

True to non-human cult, here Abraham would
Have killed his son to pacify his God;
And here the Ark of Hebrew Covenant stood
That held the High Priest's rod.

O'er this suspended rock, like soaring wings,
The columns of his temple Schlomoh laid;
They fell—to rise again. Here pagan kings,
Christians and Moslems prayed.

'Twas 'neath this spot on sacred Moriah's rise,
Where many pilgrims come from many lands
To venerate the memory of the wise
With upraised reverent hands,

That once two brothers slept; and stored on right
And left were piles of ripe and fresh-cut grain.
The elder brother waked at dead of night,
Nor could he sleep again.

"What shall I render unto God," he cried—
"To Allah who is First and Lord of all?"
And silence answered as if darkness wide
Had swallowed up his call.

"God seeks for naught," he said, "whilst at my side
Stirs human breath—what can I give to Man?"
His brother moaned in sleep and sighed—
His face was pale and wan.

The elder mused: "Ah, brother! I know why
Your brow is sad; no wife, no child you own
To love you or to mourn you should you die
'Neath this suspended stone.

"My wife, my child have crowned my life with love—
What other wealth need I? My grain I'll take
And pour it, brother, on thy pile above—
A gift, for God's dear sake."

Then whilst he closed his eyes, from vigil weak,
His brother woke and gazed upon him there,
Noted the furrows in his careworn cheek,
The silver in his hair.

"I'm free," he thought. "Unknown to me the dim
Hauntings of care, the children's call for bread,
The weary household tasks; I'll give to him
My golden grain," he said.

He slept; but lo! in light of morning skies
Each pile was undiminished; it had grown
To twice its former weight, its former size—
The grain that Love had sown.

Then knew they, there had blossomed in the wreath
Of hearts compassionate, God's holy power;
The stone was sacred and the cave beneath
Was sacred from that hour.

For there in darkness glowed the light divine,
The only light that we shall ever know,
The light that but in human hearts can shine
Or ever rise and grow.

And if we call it God the Christ, 'tis well—
Jehovah, ay, or Allah, it is one.
The number of its followers, who can tell?
Its enemies are none.

Personal Problems

Louise Radford Wells.

"Will you please try to give me some advice as to how to overcome my fear of thunderstorms? Yes, and also my fear of being alone evenings. I cannot believe it is early teaching, for my mother is a woman who knows no fear of anything. I have known her to go into a house at ten o'clock at night, that had not been inhabited for a week, and sleep like a baby; and she very rarely awakens during a thunderstorm in the night. I have had people tell me 'It doesn't do any good to be afraid' and I realize that. I don't believe it is the fear of instant death. I don't know what it is. I do not believe in being foolhardy, but I do wish I could overcome the feeling I have and get so I would just love a thunderstorm. A few evenings ago it became necessary for me to stay at home alone until eleven o'clock and I was so ashamed of myself. If I was in one room alone I was sure all the while (while knowing to the contrary), that there was some one in the next room, and I would jump and start at the least noise. Sometimes I would actually have to smile at myself, when I realized that 'he' would have to jump around pretty lively in order to get from one room to another as fast as my imagination pictured him in the different places. I live in such a peaceful neighborhood in the country where no horrible things ever happened, and where good will and love predominate, and yet this foolishness on my part! I shall feel so thankful, dear Miss Wells, for a bit of advice from you as to how to acquire a little common sense, for it seems to me a lack of that is my trouble."

You know what they do with a shying horse? Make him face and examine the thing which has frightened him. Most fear has its root in a sense of the unknown, the uncertain. The simplest laboratory experiment would cause abject terror in the breast of a savage who could fearlessly track a man-eating tiger to its lair. Because here is a force he does not understand—he knows neither its powers nor its limitations.

The best way, always, to get rid of fear, is to thoroughly investigate the thing feared. I believe you can entirely overcome this fear of thunderstorms by making a study of them. There is a book on *"Thunder and Lightning"* by Camille Flammarion, the famous scientist, which would serve in the work of laying your bogie, I think. Then hunt up your old physical geography, and see what information it can give you. Read up about atmosphereic currents, about clouds, their various classes and what they indicate; and you will soon find a world of new and vivid interest opening up to you. Learn how fast light travels, how fast sound travels; and before long when a crashing thunderstorm comes up, you will find yourself absorbed in its manifestations, delighting in the formations and rapid motion of the clouds; counting with interest the seconds between flash and crash to estimate the real distance of the impact; and in many other ways turning your old-time terror into a vivid delight.

With familiarity, knowledge and interest, fear will vanish, be sure of that. You may still be conscious of a jar to your nerves, but this is physical and is as natural as the involuntary recoil of the body from a sudden and unexpected blow. Even this sensation will be lessened immeasurably, however, as you dull your nerves to the experience, through the interested detachment of your thought from your personal sensations.

As to the "man under the bed" phase of fear, if you are to be left alone in the house, calmly and systematically go over it, test your fastenings, try your locks, look in your closets, if closets are likely to loom up in your mind later as lairs of the iniquitous. In fact, satisfy yourself that the house is perfectly secure, that your mind later shall not be able to cling to one shred of reason for apprehension; *then forget it*, get a good, interesting story and settle yourself down for an enjoyable evening. If you hear a sound you don't understand, first call your reason to your aid, then

your courage. *Go and look.* Now, mind, that's your only way out. You'll not find anything, and after you've done this a dozen or so times the old nervous fear will begin to lessen in intensity, and you'll be ready to give some time to the *spiritual* reasons for being unafraid. For after all do not both you and I believe that a serene faith in the good that is, surrounds us with it? A soul unafraid, undaunted by any threatening fate, averts it. You know that a steady gaze into the eye of an animal has been known to hold it motionless; would it not be odd if an untroubled calm, a quiet not unfriendly, an expectation of good, were entirely without influence upon the beast in men? Remember the good Bishop of *Les Miserables,* who lost his silver candlesticks but saved a soul.

"I always get so much real help in mind, soul and body from reading NEW THOUGHT that I decided to try to organize a "culture club" among my friends; and I would like some suggestions from you as to the way to start. I have gotten a set of by-laws and constitution written, and we can all elect a few officers, but the question that puzzles me is this: How should a club of this kind be carried on to hold the interest of its members and yet be of great help to womankind?

I wish to give subjects to three ladies each meeting to write papers on. Then we must have a good instructor to lead the class in calisthenics, but there must be something besides this to create an interest.

The usual way of calling the meeting to order by the President—roll call and reading of minutes—is necessary, of course, but becomes monotonous. Perhaps we might get up a program each time and ask that the entire program be of a nature that will tend to develop soul, mind and body. The leader in calisthenics will do all her movements to the time of suitable music.

O, how I wish you were here to get us started. I feel sure that when one is asked to write facts on any subject like Ventilation, Sanitation, Bathing, Diet, Walking, Circulation, Mind Culture, she will not want to be *first,* because no one here has been in any such clubs, and they discourage me, or *try* to. I do hate to give up, when I have talked *so much* about it and have about six or possibly eight 'stand bys' if I will go ahead, and I want to go ahead *now,* or in other words, 'strike while the iron is hot.'"

As I understand your problem, this is not distinctively a "New Thought" organization, but nevertheless has for its groundwork the highest all-round development of its members.

You speak of the various formalities which have to do with "parliamentary" meetings. I think you can dispense with some of them, or if all the members are used to their observance, can at least infuse into them an element of informality which shall render even roll-call interesting. If you wanted to omit roll-call altogether, why couldn't you have a register of all the members hung by the entrance of the meeting room, with columns after each name headed with the dates of meetings? On entering, each member could mark a cross after her name in the column bearing the current date. In a club of this kind, which is largely social and recreative, any other roll-call could be omitted except on days of "business meetings."

Another way of livening up roll-call is for each member to respond with a quotation or original thought appropriate to the subject of the day. If some of them are bright, witty or quaint, roll-call soon comes to be an interesting feature of the program.

You speak of having two or three "papers" each month, yet recognize the fact that women are apt to balk at laying down the law to their friends, on subjects hitherto unfamiliar. Here is the plan followed in a club of which I was once a member, and which from its inception to its abandonment was a joy to every member. Near the door or on the chairman's table was a question-box, and into it any of us who desired dropped unsigned questions. These questions were apportioned by the President among the various members, so that instead of any one of us

having to dig through authorities on the subject of sanitation, ventilation, diet, etc. (to take the subjects suggested by you), and present a complete survey of the field, a number of us posted ourselves on *one point each*. In this way there was *general* participation in the subject of the day, discussion was promoted, and none of us was laid under any very arduous labor in the matter of preparation. Of course we did not confine ourselves to one subject, and so every meeting represented a great variety of interests. In your case the plan would likely have to be somewhat amended, if you are to have a definitely outlined plan of study. My idea would be to have a different chairman for each meeting, appointed some weeks in advance, it being the duty of the chairman for the "Diet" meeting, for instance, to see that the question-box at the meeting previous contained the few important questions on the subject which would be necessary to invite a *comprehensive* discussion. For instance, she could herself drop in the box the following questions:

"What is the Milk Diet and how is it taken?"

"What do fruitarians hold as to diet?"

"What is meant by a 'balanced diet?' "

"What is meant by 'food values?' "

"What is 'Fletcherism?' "

"What was the result of the tests at Yale as to the endurance and strength of vegetarians?"

These questions would be supplemented, of course, by the questions dropped into the box by various members representing their individual interests or problems; the entire list to be given out, one to a member, the meeting previous to the Diet discussion. (I am assuming that the Club would meet, say once in two weeks.) It is no great task to read up a little on Fletcherism or to post oneself on a "balanced diet." The secretary should retain a list of the questions handed out and to whom assigned, and to this list the prospective chairman would have access. It should, of course, be her duty to prepare herself, at least superficially, on *the whole subject*, so that she will be in a position to lead and direct the discussion on the day affixed. As no member would be likely to act as chairman more than once a season, you can see that the responsibility is not a very heavy one. At the meeting, she could have before her the assigned questions, should open with a few remarks, then read the first question and call on the member to whom it was assigned, for its answer. To the informal remarks of that member, the chairman through her preparation for the day would likely be able to add a few words of additional information or interesting facts, and call forth from the other members present their opinions and experiences. The next question should then be read and commented on in the same manner, etc., etc.

If calisthenics are to form a feature of the program, it might be well to open the meeting in this manner, breaking up all formality and stiffness.

If a course of study and reading is desired by the members, why not make a small circulating library a feature of the Club, letting the members hand in names of volumes they would like to have in the library. When the complete list is made out it should include as many volumes as there are members, each member paying for one volume. By ordering the entire library at one time, you will get wholesale rates and save from twenty-five to fifty per cent.

I shall be glad to hear from you when you get organized and your working plan decided upon, and I certainly wish you the greatest kind of success.

Natural Defects and Individual Expression

ERNEST WELTMER.



It sometimes happens that one who is otherwise normal inherits some natural defect which is a serious handicap in his race for success. This may be some deformation of body that leaves him helpless to do the very things he most desires, or some fault of sense that renders him unable to come into complete touch with the world as normal people know it; or, again, some fault of mental equipment. It may be any one of a number of defects. While these things often limit one, and sometimes render success in one's chosen field very difficult, if not impossible, they are still not insurmountable. This is proven every day by the brave souls who work their way upward in spite of natural defects that stand as perpetual and great difficulties in their pathway, and to whom, in fact, these very disabilities often seem to prove great blessings. I have known several men who have made themselves powerful in their communities in spite of physical lameness with which they were born, or which came to them so early in life as to be practically congenital. I have known several boys who wished to be musicians. Of these, two were exceptionally talented, one was almost entirely lacking in what is called "an ear for music," and the rest were just ordinary boys who had neither more nor less than the average aptitude or ability. They began "lessons" at about the same time. The two talented ones learned so rapidly that they soon dropped their teachers and went on "on their own hook," with the result that while both of them can play after a fashion on their chosen instruments, neither will ever be a brilliant musician. Of the ordinary boys the greater number dropped out, only one of them sticking to it and making of himself a fairly good musician. But the boy who was at the start handicapped by the lack of even the faintest idea of when he was sounding a wrong note, and by a seeming complete inability to appreciate the values of sounds, is the real musician of the lot, and will one day be a master of his instrument. He had to work hard to get what the other boys found easy, and, recognizing that, he worked *as hard as he could.* He started out with nothing but *the determination to win out;* that carried him further than did the transient interest of the others whose victories came so easily that they did not value them sufficiently to build for them good foundations. This tale of a boy's determined victory over the senses is but an instance. We all know of blind or deaf people who have made themselves famous not only in spite of their defects, but almost, we might say, by virtue of them. A limitation that is met in the spirit of overcoming, is more likely to prove a blessing to the one who is afflicted, than a curse. There is always something that one can do, no matter how nature may have limited him in the making, and if he tries hard enough,

he can do that one thing well enough to merit and receive the fame and fortune that ever await those who are worthy.

* * *

All of man's expressions must of necessity be of himself, of his quality, ability and power, whether in their fullness or in their lack. The most important fact for us to remember in this connection, is that these expressions are of the man himself. I cannot draw on and give expression to my brother's power in the place of my weakness; I cannot employ his knowledge to supplement my ignorance. I must rise or fall in my own expressions by what is in ME to express, and what ability I have acquired to give what is mine a proper expression. I can neither borrow, beg, buy nor steal mental power, moral attainments, knowledge or any other inner possession; these forms of transfer can be employed only in relation to physical possessions that can be passed from hand to hand.

Neither can I express what is not in me, and to endeavor to do so would be to cheat, to lie. So if I would be able to carry out any certain purpose by means of my expressions, I must fit myself with the proper mental, moral or other content that is necessary to the accomplishment of this purpose. If I have inherited latent powers in such direction I must cultivate them; if I have not inherited them, I must acquire them. I cannot use any powers until they have become my own, any more than I can use any knowledge until I have made it mine. All the knowledge of the world locked up in our great libraries will not help me in the slightest until I have delved into these books or have gathered like knowledge from experiences similar to those by which the writers first acquired it. And it will do me no good to read the books if I do not think the thoughts which the authors expressed there. The mere repeating of the words will not make the knowledge they express mine. *I must create that knowledge in my own mind, produce it there and make it stand before my comprehension by my own mental act before it becomes a possession of mine.* I cannot acquire knowledge by any other method than by mental activity; I only know what I have, in some sense, experienced.

Whatever quality you express will call forth the same quality from your associates. If you express friendliness, for instance, you will make those toward whom you express it think friendly thoughts, and they in their turn will express friendliness for you. Of course, this is taking for granted that both your attitude and theirs are simple ones and not complicated by memories, associations, contrariwise ideals or by ideas which would distort your friendliness into an affront. Even then the same rule holds good, except that in analyzing the response accorded us, we must include with our present expression as determining factors, our other previous expressions. Because it would not be profitable to enter into a close analysis of the obscure psychology of the exceptions, we will dodge them by qualifying our statement and say that your expressions have a strong tendency to draw like expressions from your associates.

If you express cheerfulness, you will be likely to cause others to do so as well. If you radiate love, you will be likely to have love radiated toward you. "All the world loves a lover" because a lover loves all the world. And love begets love, not because the loved ones repay their debts to the lover, but because love calls for the same thing, arouses the same feeling in those who receive it. Whatever you give, is what you will receive. If you give hate, you will receive hate; if you give disdain, you will receive its natural fruit. You cannot expect to plant one sort of seed and reap another sort of harvest in *any* soil. If you wish to make the world a happier place, BE happy, add to its happiness. If you would fill it with noble men and women, be noble yourself. That will be a beginning; your own nobility will call forth the same quality in others. This is no mere platitude to be used to silence a questioning child or reprove some erring brother, but is a statement of a law as fixed as ubiquitous, and as unfailingly active as even the law of gravitation. It is a law that never fails to work; whether with or against your wishes. Give to others what you wish to receive from them, and be assured that you will receive what you give.

The Quest of Happiness

By Uriel Buchanan.



The soul of the lily lies sleeping at the core of the bulb. The deep soil presses heavily around it. Worms are its neighbors and companions. Grubs and larvæ fight for the solid plant flesh that ensheathes it. Mysterious thrills are felt by the soul of the sleeping flower, and its dreams are of heaven, where it shall be clad in beauty, kissed by the sunbeams, caressed by balmy winds and loved by the butterflies. Lured by these visions of bliss it breaks through the huge weight of earth; it springs up from below the ground and puts forth swaying stem and trembling leaves. It thrusts its roots down and draws up the sap for drink. It thrusts the stalk up and absorbs the sunbeams for hue and color. It turns the minerals into food for the stalk. Through the chemistry of the leaves, it feeds on the gases of the air, and works them into glowing texture. It blossoms into perfect life, a faultless white flower ravishingly perfumed. It reaches the crown of its being and fulfills the purpose of its existence, all without haste and tumult and worry.

"Come up! Come up!" the sunbeams signal.

"Come up!" echo the rain and murmuring winds. "Here is life, here is joy. Come out into the open and be bathed with the light."

The lily awakens to the beauty which envelopes it. The falling dews fill it with refreshing nectars. It receives the overflowing wealth of life

and light and sweetness that pours upon it. The finer elements play upon it to mold its stalk and petals and distil fragrance and beauty into its gossamer pores and veins.

And if a flower that tranquilly works with the equipment nature has given it, can achieve its mission of beauty, man is endowed with attributes that enable him to achieve happiness and peace. The test of the flower is beauty and fragrance, the test of the bird is that it soars and sings, and the test of man is radiant joy, reposeful power and victory over life's troubles. The soul of man should unfold like the lily. If we aspire earnestly to reach up and attain, divine power will flow into the heart and mind with spiritual life and wisdom and beauty. We need only become receptive to be filled with light and power. We are encompassed by all that can make us beautiful, by all that can make us strong. We are channels for divine forces, for the steady strength that upwells from limitless power. If we stand still in our places, like the lilies, and open our eyes and all our senses, the light of truth will illumine every difficult problem and we shall live in peace and abundance. So living, harmonized with the cosmic forces, the friction of the struggle will vanish and we will enter the way of joy. Not cherishing ambition, opportunities will come for true advancement. Without hurry, without effort, we will achieve success. Without striving to conquer, we will subdue men's hearts. We will be freed from the inward unrest and reach out with hopeful aspiration toward the peaceful reality and divine beauty of the unselfish life. We will overflow with positive power and be sustained by limitless creative energies.

The man who is dominated by pride, avarice, vanity and self-will, craving the wines of luxury and pleasure and ever seeking his own personal happiness regardless of others, enters that path which leads to the dark states of anguish and despair. He who desires to improve and become wise and good, will guard himself against self-seeking. He will be ready to sacrifice, to renounce to the uttermost, in order to gain wisdom and perceive truth in its beauty. The man who without expectation of reward, does good from motives of pure compassion and genuine charity, will attain to a higher state of moral and spiritual development than one who is in bondage to self and its illusive enjoyments. One enslaved by self cannot realize the inward harmony and the perfect justice. We do not understand the love that is selfless because we are chained in the dark prison of illusory desires. By giving up vanity, hatred, limited conceptions and all the illusions of error, we may enter the path of peace and find the spiritual reality.

A man develops power, stability and influence only by checking his impulses and selfish inclinations. When man awakens to the higher states of intelligence and consciousness and begins to build upon principles of truth and justice, his word and work endure. Spiritual power is acquired by inward illumination and the realization of divine principles. He who has gained perfect control of interior forces can retain an unbroken calm and confidence amid all duties and distractions. He

possesses patience, purity and deep charity of heart. This tranquil state of mind may be realized by drawing nearer to the divine reality and turning our thoughts toward the divine source where satisfaction alone is to be found. The strongest chains of fate and circumstance by which men are bound are self-forged. Men can only escape the inward unrest and the binding chains of perishable interests by unremitting endeavor in self-discipline and by rising to that height of pure vision where love, goodness and justice are seen to be universal and all-conquering.

The instinct for happiness is as deeply embedded in man's nature as the instinct of life. Joy should move like an advancing flood over the earth. Happiness and tranquillity should be possible for all. Inward peace accompanies all right conduct; restlessness follows all wrongdoing. Every act in accord with divine principle gives strength and resonance to those chords that vibrate joy. Happiness comes through the sincere acceptance of the temperament and task destiny has appointed. The great hours in life are not the dull, sodden hours, the hours steeped with selfishness and coarseness; but the hours of ecstasy that come when the soul is sensitive and sympathetic and responsive to the true and beautiful.

When the light of unchanging principles dawns upon the mind, man becomes calm, dauntless and self-possessed. The inward illumination and realization of spiritual principles can only be realized by constant practice and application. The essence of human life is the conscious ever-growing manifestation of selfless love. To recognize this principle, to accept it as the supreme, essential thing in life as guidance for conduct, is to become one with truth and to know our divine nature. To attain this love, to understand and experience it, requires patience and faith. As we detach ourselves more and more from selfish thoughts and meditate upon the imperishable principles of truth and justice, the love that is selfless will gradually unfold in the consciousness, and we will come into the joyful realization of the supreme good.

When in full and joyous life and uplifted by a great hope, the human mind becomes freed from the trammels of evil and enters the way of purity and peace, the consciousness will arise to that height of clear vision where divine love, goodness and justice are seen to be supreme, all-powerful, indestructible. Then that within which had dreamed and hoped will more gladly and wonderfully dream, and hope, and seek, and know, and see ever deeper into the mystery of beauty and truth. There is no dream that shall not come true, no hope that shall ever go famished, no tears that shall not be gathered into the infinite skies of compassion, to fall again in healing dews.

"Do not disturb thyself. Make thyself all simplicity. Does any one do wrong? It is to himself that he does the wrong."—Marcus Aurelius.

Studies in Reincarnation

By Lilian M. Hughes.

Article I.

When I laid down my pen, at the conclusion of my last article on "Re-incarnation and Physiognomy," I hardly anticipated that it would so soon be required to "get busy" again. But the numerous letters that have reached me in the last twelve months, asking questions about Re-incarnation, and showing how many people were interested in the subject, have made it seem desirable in the eyes of our "moving spirit" —Miss Wells—that I should give a few simple outlines, explanatory of the theory, to the readers of New Thought.

Before proceeding, however, I take this opportunity of offering sincere apologies to such of my correspondents as have been probably voting me an ill-mannered individual for not replying to their letters. At first I made an effort to keep abreast of the latter, but as their numbers increased, it became too heavy a task, added to all my other work,—and I laid them aside for future reference, hoping that a day might come, on which I could give an explanation in the pages of our magazine. And that day has come. So please forgive me, kind friends, and I will try, in one or other of my proposed articles, to deal with all the inquiries that have been made.

In these days of mental activity and religious unrest, when twentieth century men and women are finding it more and more difficult to reconcile the old faiths and creeds of their forefathers with their own intellectual doubts and problems, any theories that help to throw a ray of light across the darkness are worthy of serious consideration.

Many people are under the mistaken impression that Re-incarnation, as a belief, is entirely confined to Theosophists. And as they know nothing whatever about Theosophy, beyond having a vague idea that it is something Anti-Christian and objectionable, they condemn the whole theory without further hesitation. But since this belief is shared by a considerable majority of the entire population of our globe, and has, at one time or another, been recognized by almost every religion of the world, it is surely worthy of our earnest attention.

In this and the succeeding articles, I propose to deal with the subject from a rational and scientific, rather than a dogmatic, point of view, treating it as simply as is compatible with so intricate a problem.

Now, I suppose there is no one who will deny that where we find millions of beings, many of them of high intelligence and intellectuality, accepting a certain fact for granted, there must be *some* ground for such acceptance. Therefore, as the first step in our study and as a basis on which to build our conclusions, I will proceed to show how very wide-spread the belief in Re-incarnation has been in the remotest ages, and still is at the present time.

Schopenhauer, the German philosopher, writing nearly a century ago,

gave it as his opinion that, within a hundred years, the whole Western world—until then practically regarding the East as entirely peopled by "ignorant heathen"—would become thoroughly permeated with Eastern thought, Eastern philosophy, Eastern religion. How true his prophecy has proved is plain to those amongst us who have made any study of the ancient writings and teachings of the East. All our modern psychical developments—Theosophy, Christian Science, New Thought, etc., spring from roots deeply implanted in Eastern soil. And thus it has ever been. Astronomy; the use of written characters; the very figures by means of which we reckon our daily accounts; mathematics; Christianity itself,—all came to us out of the East, to say nothing of such powers as mental healing, magnetism, and hypnotism.

When we consider the immense benefits which have accrued to humanity from these, and then remember that Re-incarnation has been the cornerstone of Eastern thought from immemorial ages, it is time to investigate whether that, also, may not be a conception which will help us along the road we are traveling between the Unknown world from which we came, and the Unknown whither we are daily hastening.

Fifty years ago, or possibly a little more, scarcely anything was known concerning Egypt. To most people it was a far-off land of sand and desert, inhabited by wild Bedouins, and other "heathen." Ships from the East touched at Cairo, whence their passengers traveled overland to Alexandria, where they took ship again for Europe. The "globe-trotter,"—yet to be invented,— would never have ventured his precious skin among her "savage" tribes. Her pyramids, her ancient tombs, with their marvels of pictorial hieroglyphics, were mere travelers' tales, so far as the general public was concerned.

Now, every yard of her soil is mapped out; her storied ruins are daily giving up their secrets to scores of eager savants; her history has been traced back through the ages, until we reach a period between 4,000 and 5,000 B. C. The "Book of the Dead," translated into English, shows us that religion and metaphysics were in an advanced state of evolution when Europe was more or less a land of barbarians, and America had not even begun to dream of the landing of Christopher Columbus.

In this "Book of the Dead," we find passages showing the acceptance of the idea of Re-incarnation, although differing slightly from the Indian concept. In the famous papyrus of "the scribe Ani," we read of his expectation of re-entering the body; of his assurance that, in substance, he was one with the Logos, or, as New Thoughters might say, a Divine spark of the One Eternal Mind.

Brahmanism, the most ancient known conception of religion in India, rests its whole philosophy on the pilgrimage of the soul—the Endless One—through many births and deaths. Buddhism, of course, has always held Re-incarnation as its central doctrine, and as I shall have more to say about this view in future articles, I will pass on for the present.

In China and Japan a succession of lives is taken for granted, although in the one case the theory has degenerated into the idea of "Transmigration" of souls into animal bodies, as well as human, while in the other it is a more or less impersonal Re-incarnation that is taught.

In Greece, we find Plato, Pythagoras, and others, teaching the doctrine and we are told that "together with all the adherents of the Mysteries in every land, the Orphics believed in 'Re-incarnation'" (see *"Orpheus,"* by G. R. S. Mead, p. 292).

Even in the Hebrew and Christian Scriptures, we find traces of this belief, in such passages as those which deal with the return of Elijah in the personality of John the Baptist; and again, in the case of the man blind from birth, concerning whom the disciples asked Jesus whether the man himself had sinned, or his parents, that he was born blind. If they had not believed in his former existences, how could he have sinned before birth?

In the "Cabbala," the record of an ancient system of Jewish religious philosophy, reputed by tradition to have been given to Adam by God himself, to have been lost at the time of the Babylonian captivity, and re-discovered by Ezra, we find these words: "All souls are subject to revolutions (metempsychosis)." And among the Parsees (or fire-worshipers of Persia), although the doctrine of Re-incarnation was not taught as elsewhere, we discover the idea that the "Spirit of man is a spark that is to become flame, and to be reunited to the Supreme Fire." This certainly seems to imply a course of evolution, for which successive lives and births are necessary.

From this brief glimpse at past ages, it will be seen that the theory of Re-incarnation is as old as history, in one of its many variations, and if these details appear somewhat dull to my readers, I think they are necessary as an introduction to a proper understanding of the real teaching, which I hope to begin in next month's magazine.

(To be continued.)

Practical Lessons in Telepathy

By Henry Harrison Brown,
Author of "Self Healing through Suggestion," Etc.

Lesson IV. Universal Vibration.

In this study you are ever to remember that you are in and are a manifestation of a *Uni*-verse. There is no break or partition in it. It is one whole, undivided and indivisible. There is nothing in the sense of being a separate entity; each thing is an individual expression of the One Whole, just as each wave of the Ocean is an expression of the whole Ocean. You cannot separate a wave from the Ocean; no more can you separate yourself, or any other one particular thing from the One Universal, One Substance. When you will so fix this in your

thought as to reason always from it you will find all New Thought philosophy easy common sense. We have been so puzzled about God despite our careless expression "He is everywhere" and our acceptance of Paul's "That God may be all in all," that we at last have no clear conception of either ourselves or that which is not ourselves. It will be a good plan for you to memorize this little poem by Minot Savage:

"O where is the Sea?" the fishes cried
As they swam the crystal clearness through.
"We have heard from of old of the Ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the Infinite Sea,
O, who can tell us if such there be?"

The lark flew up in the morning bright,
And sung and balanced on sunny wings.
And this was its song: "I see the light
And look o'er a world of beautiful things;
But flying and singing everywhere,
In vain I have searched to find the air."

As bird in air, as fish in sea, you are in God, are in the Universe. This God, this Universe, is an Infinite ocean of motion. All we can ever know of this Infinite It, is what we feel. The only manifestation of God is motion. The modes of this Motion are probably infinite. We know a few of them and are constantly extending that knowledge by the recognition of some new mode of motion. These motions come to us in undulatory waves and we term them vibrations. We *feel* them —that is, we sense them and name them and we recognize them thereafter by the repetition of the same sensations. Thus all we know are our own sensations. The Universe is to us only as large as our own sensations report. To enlarge the realm of our sensations is to enlarge our universe, and thus enlarge our life.

In this infinite ocean of vibrations are all the thoughts and feelings of all humanity, past and present. When in eternity we shall come to recognize these, we shall be possessed of infinite wisdom. Until then, we shall continually approximate this condition, but never reach it. Each new sensation is a new unfoldment. In these experiments, you are learning to note the sensations produced upon you by the thought waves from another center of consciousness, and to interpret them. You are thus enlarging your universe. Heretofore the universe was limited by the sensations reported by your five senses; now you transcend this limitation and realize that you can sense vibrations too fine to infringe upon the nerves of special sense; can sense and feel in the soul-realm and thus, transcending body, begin to live the immaterial life consciously while still in the body. Thus by this study and practice you are doing for yourself more in the way of happiness than you have ever done in all your previous efforts at self-unfoldment. Feel the importance and sacredness of your work.

For experiment, now take up the transmission of pictures, scenes and the like. Place yourself receptive and in a passive mood with a friend who can control himself. Here, as ever in these experiments, choose one who is as serious to know truth as yourself and one in whose integrity you have perfect faith. Any doubt of him personally will interfere. Never allow any sport or frivolity to be mixed with these experiments. It means sure failure. And be sure that you understand what you are to expect and that the transmitter understands what he is to send. By and by, after you are perfect in the art, you may catch anything, but as a beginner be content to go slow. Let this experiment be the catching of pictures. Be they of persons, things or scenery, you must be ready to catch the picture, which will come like a flash of lightning into your mind.

The transmitter must choose without hesitancy. If he hesitates between two subjects before he chooses one, you will get them mixed. This is often the trouble with the experiments of myself and my co-laborers, with strangers. It is as important that the transmitter be concentrated, understanding, and attentive to his business, as it is for the receiver to be so. The same persons may alternate, each trying for fifteen minutes at a time. I recommend short sessions and a graduai lengthening of them—but very seldom let them be over one hour, and always take up and attend to the objective life promptly and positively at the close, thus giving due balance to your unfoldment. Now let the transmitter concentrate upon a picture. Remain passive, and receive when he says, "Ready!" because he has it clearly in his mind. You are fearlessly to catch the picture. You will soon grow to catch a picture from anyone and at any time you wish. In your first experiments you may catch a picture from some other person than the transmitter, if others are present. For this reason it is better that you practice at first with some one alone.

While I was lecturing and demonstrating before a Psychic Research Society, a young lady desired to send me a picture. Receiving the picture I said: "I got a picture, but not from you. A more positive mind slipped in." I described the picture, and the President of the Society said: "I sent it. I thought I was more positive and could do it, and so tried." "Had I known you were going to try, I would have shut you out. Now, lady, try again, and you try, sir. I will get the lady's picture." And I did! When in a room full of people, be on guard against the over-smart ones who want to "meddle." They often mar experiments. But never become annoyed at them, as it will disturb your mental atmosphere, and you can do no more till you are quiet.

I find in my own case, and that of my students, that, with the exception of receiving emotional states, pictures are the most readily received.

This form of telepathy readily develops into clairvoyance and no one is able to draw the line between the two. A lady sent me the picture of her sister's home. In the description I did not describe a tree which she had in her mind as there. I did not get it. Later she told

me the tree had been cut down and she had not known it at the time. I had received the vibrations from the thing itself, and not from the picture in her mind, and this is clairvoyance. Superficial investigators do not make this distinction, and bring errors into their schemes.

(To be continued.)

The Current Topics Club.

CONDUCTED BY LOUISE RADFORD WELLS.

(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a coöperative Bureau of Information, and to prove itself of distinct educational value.)

The members of *The Current Topics Club* offer a never-failing supply of information, from which I am able to answer this month some left-over questions. First, a couple of months ago, H. R. M. asked about literature in regard to Africa, "especially the Sahara desert." Promptly came the information from one of our readers that a note addressed to a department of the Government at Washington would probably bring me what we wanted. I acted upon his advice, and the Government mailed me an attractive booklet on "Agriculture Without Irrigation in the Sahara Desert."

This booklet is the outcome of a trip to Africa on behalf of the Bureau of Plant Industry, by Mr. Thomas H. Kearney, to investigate the possibility of successfully introducing date culture in our own southwestern desert regions. The booklet not only deals with the Sahara, but considers the possibility of making the culture of dates a lucrative industry in certain portions of the United States, and details the methods which have proven successful in the Sahara region.

If H. R. M. will do as I did, inclosing five cents to "The Superintendent of Documents, Government Printing Office, Washington, D. C.," he can secure a copy of the booklet, also a list of all booklets the department has. There is another booklet called "Notes on Egyptian Agriculture" which may prove interesting to one looking for facts in regard to African conditions. Ten cents will bring it to the inquirer.

* * *

The next question to which, through the assistance of members, I am now able to supply an answer, is that of Mrs. W. R. B. in May NEW THOUGHT. But here there is a conflict of opinion. Nearly everybody writing in agrees that the poem in question is called "The Changed Cross," although one gives the title as "The Vision of the Cross," but it is variously credited to Rose Porter, Mrs. Charles Hobart, Margaret G. Bennett and Mrs. L. D. Avery, with the preponderance of testimony in favor of Mrs. Hobart. However, there is a still further conflict, as two totally different poems have been sent in to me with this same title—the theme is the same in each, but its handling is different. I am afraid there has been at least unconscious plagiarism on the part of some one of the authors named! Nearly every letter received refers to some book in which the poem can be found, so I will give their titles here, for the benefit of us all: "Treasures from the Poetic World," compiled by Prof. Frank McAlpine, published in Chicago by Elliott & Bagley in 1882; "The Changed Cross and Other Poems," published by Randolph & Co., New York City, in 1879; "A Library of Poetry and Song," by William Cullen Bryant, published by Ford, Howard & Hulbert, New York, in 1880. Several subscribers have offered to copy the poem for Mrs. W. R. B., and still others have copied their versions, so if she will send me a stamped addressed envelope, I will pass on my little store to her.

One subscriber says she has always known it under the title, "The Mountain of Sorrows," and says it was a bit of prose as she has seen it. Now who will tell us when it was first published, and who is the real author?

* * *

A subscriber who helped us out about "The Changed Cross," tells me also that the "Roman Soldier" inquired about by Mrs. M. A. P., was really called "The Last Days of Herculaneum," and was published in the old National reader between the fifties and the sixties. I asked my mother if she remembered it, and she said she did. and that it was in the old reader referred to. So here again is a clue.

"Dear Miss Wells:

As the readers of NEW THOUGHT are people who think, I should like to hear their opinions in regard to the question of old people's pensions. Shortly after the English Parliament had passed a bill to pension worthy old people who were unable to earn their own support, many papers and magazines in this country commented on the good and bad features of the bill, and one editor of a paper I chanced to read came out boldly stating that he hoped we should never hear of such a thing as an old people's pension in America, but that work and wages should so adjust themselves that all could save enough in early life to live without labor in their old days. This sounds pretty good, does it not? But unfortunately the millennium is away off yet. I have no doubt many of NEW THOUGHT's readers have been through the mill that I have passed through, and are well aware that when a man has passed the age of forty-five to fifty-five and by some mischance has lost his job (often because he is, through weak eyes, compelled to wear glasses at his work), it is almost impossible for such a being to find employment under ordinary conditions in any of our larger cities, nobody wanting an old person so long as a younger can be had.

Many of these old folks have brought up large families and been of help in many ways to the communities in which they have lived. Nevertheless when old age comes on they have not that which is necessary to keep them out of the poorhouse unless their own children happen to be in position to give them a little help, and such help is generally given with a grudge. Now why should such beings be sent to the workhouse and be treated like dogs by brutal keepers, or be compelled to walk the streets hungry and cold until some kind (?) policeman locks them up, for vagrancy, in a vermin-infested cell, there to await the decision of some judge—or Honorable (by the grace of a Dick Croker, or a Tom Platt)?

Well, what are you going to do about it? That is just the question. We may *think* about it, to start with. We will arrive at some conclusion. I believe the best way would be to have a compulsory income tax of, say, one per cent on one's income collected by the Federal Government through the Postoffice Department, to be distributed by the same department to those who have contributed to the fund and are unable to obtain employment. Such pension would then be one's right and would not be regarded as degrading charity.

An income of fifty or one hundred dollars a year would be a great help to keep the wolf from the door. What do your readers say? C. A. L."

The sight of an elderly man or woman seeking for work and unable to secure it, struggling along in want and poverty, confronted daily by grinding problems which should have been left behind with vigorous, buoyant youth, is a distressing one and there are surely few of us who would not welcome a solution of the problem. The real and just solution, of course, will eventually be found in a new social adjustment which shall give each of us labor and its reward, and let our youth earn rest for our age. But while we wait and work for that consummation—sure to come, I feel, in a later stage of the world's progress, as every year one notes the leaven of love spreading and permeating the once great mass of indifference—while we wait, then, some feasible measure of amelioration is deserving of consideration and support. Of course in any such plan as you propose, there arises the difficulty of the work of investigation. A measure which pensioned ALL old people beyond a certain age limit would be comparatively simple in its workings, but one which leaves the burden of determining who is "worthy" upon Boards, Commissions, etc., lays up for itself necessarily an inevitable tangle of red tape, and multiplied and expensive labor. What do our readers think on the subject this opens up to us for discussion? Of course I need not say that there is already some sort of old people's pension in operation in Germany and that the question is up before the British public at present. I am not familiar with the workings of the German pension plan, but am of the impression that it is of the nature of a compulsory insurance, a per cent. of each wage-worker's earnings being paid into a governmental pension fund; and that the employers are required to pay a per cent as well. However, this may be an erroneous understanding of the plan, and I will give correct information in a later issue of the magazine.

* * *

"Miss Wells:

In answer to M. F. Van P. in April NEW THOUGHT would say that I heard Madame Davenport lecture a number of times about five years ago and met her socially. I should be pleased to answer any questions that I can. M. S."

Thank you. If "M. F. Van P." will send in her questions, I will print them and be glad of your answer thereafter.

* * *

"Dear Miss Wells:

Mrs. M. A. P. inquires for the poem 'The Roman Soldier.' It will be found in any copy of the old McGuffey's Fifth Reader that was in use fifty years ago.

Do you know where the poem "Start-

ing of the First Lightning Train with Relief for Chicago" can be found? I think it was written by Will Carleton, but have not found it in any of his books. It was written after the great fire. MRS. H. A. L."

With confidence in the members of *The Current Topics Club* I submit your request and look forward to the early receipt of the information asked for. Thank you for helping us to locate our "Roman Soldier."

* * *

"Dear Madam:

I see you have an inquirer, Mrs. B. W., about anti-vaccination, and I will recommend to your attention the pamphlets published by Dr. J. W. Hodge, Niagara Fallls, N. Y., and those published by Dr. Carr, Columbus, Ohio. Both of them get out good literature on the anti-vaccination subject. There is also a society in Chicago which is now publishing a monthly organ, but I cannot lay my hands on the address this minute.

E. B. F."

I'll make some inquiries and see if I cannot get the name of the magazine referred to.

* * *

"Miss Wells:

Will you kindly let me know through your magazine, the NEW THOUGHT, where I can get Fanny Harley's *Heilbroun; or, Drops from the Fountain of Health?*

Perhaps some of the readers of NEW THOUGHT might know where I can get a copy. MRS. M. J. M."

Mrs. Harley's books were all taken over by the editor of *Riches*, Ruskin, Tennessee, so I have been informed. *The Library Shelf* has just written, for another inquirer, to see if copy of the book mentioned can be secured.

* * *

"Dear Miss Wells:

Here is the poem asked for. I also sang it in years of long ago. If the person who desires the music cannot obtain it from any other source, I will copy it from memory for her. I do not know who is the author.

MRS. E. K. V."

YES OR NO.

"Short speech sufficeth deep thoughts to show
When you with wisdom say Yes or No.
Save me from speeches, dull, long and slow,
O how much better plain Yes or No.

"Time never lingers, moves never slow;
While he permits it, say Yes or No.
If he escapes you, ne'er can you know
If you again may say Yes or No.

"Deep may the import for joy or woe,
Lie in the utterance of Yes or No.
If even these then you would forego,
Eyes, sparkling eyes, shall say Yes or No."

You are certainly kind to undertake such a tedious task as the copying of music to oblige our inquirer, and I am sure the offer will be gratefully acknowledged.

* * *

"Dear Miss Wells:

Noting in *Current Topics,* discussions pro and con, it occurs to me, no known 'ism,' in politics, philosophy or religion, will ever make everyone happy, heal *all* the wounds, restrict *all* the wrongs, redress *all* the grievances of humanity. Civilization still holds people who think they need 'isms' to guide and lead them. Where we accept leaders, are we not imitators, subjects or followers?

To those whose individuality rises free and above, refusing to be a clinging vine of accepted authority, daring to become like unto the old oak, whose battling arms stretch heavenward, whose roots strike deep into the soil of knowledge, no such small, barring, limited fence across the path of human progress as an 'ism,' could possibly encompass their soul.

We are as sure as the stars to lose forever these small dividing 'isms,' 'bickering beliefs,' 'inherited prejudices and traditions' of the superstitious past. All of which are only spots on the sun, not the great sun itself.

Our body politic, philosophy and religions retrograde whenever claiming *all* truth unto themselves. The need is to think, to know and to accept this mighty, magnificent Universal All—God's domain —the work of our great Creator—*every* human form, *every* living creature, every inanimate form, all His own loved—all or none. Future enduring, living human endeavor must found and build on principles open to all scientific knowledge or truth seeking, building toward universal rights and values, ever for the Divine Within and universal harmony.

MRS. M. B. F."

* * *

"Dear Miss Wells:

This is my first step in the direction of *The Current Topics Club* in your publication. It is now for the purpose of offering an amendment to some of the answers that I notice, given to the question, 'What is the most important thing in life?' I would not say, 'Life,' nor would I say 'To live.'

My answer is, *To learn HOW to live.* And, I may add, that is really what New Thought teaches. F. C. D."

A good answer!

EDITORIAL DEPARTMENT

EDITORS

SIDNEY A. WELTMER. LOUISE RADFORD WELLS ERNEST WELTMER.

Informal Talks

The subject of old-age pensions has been brought up for discussion this month in our *Current Topics Club*, and will no doubt call forth varied expressions of opinion. We think, however, there will be found nobody to take issue with the assertion that it would be better to give youth the opportunity to self-respectingly provide for its own future age, than to assume its support when age has overtaken it. This is in no sense taking the position that our present responsibility to the needs of age should be ignored; but, rather, that after fully recognizing that responsibility and taking national measures to meet it, we should then set ourselves to the task of making it possible for the old to meet age *independently*. All alleviatory measures are but braces to prop a crooked tree. Better to brace it, of course, than to let its fruit rot in the dust, or its branches break with burden, but *best* to have shaped its strength when young, so that it might stand erect until the last.

More and more does the human mind find itself drawn toward the problem of decreasing the *dependence* of the world. Our new civilization is struggling to bring forth not only men and women but opportunities to fit them. That is the distinctive mark of our age—its groping effort to match men with occasions.

No man can walk the hidden byways of our teeming cities and sense the blind, bewildered struggle for existence which numbs human souls, without following the first involuntary "Why?" with an ardent, importunate "How?" *How* may this be remedied? *How* may age have its rest and youth its opportunities? *How* may homes spring up to supplant swarming hovels? *How* may industry and sobriety and a clean life earn their honest share of comfort and contentment?

That remedies for existing social evils are constantly being proposed and put in operation, is a healthy prophecy of final solution—even though they are, in large measure, at present, palliative in character rather than curative.

A remedy, however, of which the latter cannot be said, since its cardinal aim is the creation of healthy independence for each individual, is that advocated by Bolton Hall, through his newly organized "Little Land League." We are so in sympathy with the objects of this organization, with the methods pursued and the opportunities it seems to open to men and women otherwise hedged in by irksome conditions, that we welcome an opportunity to bring it to the notice of our readers.

Bolton Hall, as most of you no doubt know, is a well-known New York lawyer and sociologist. Some years back, in considering the problems which fall in the way of all sociological workers—first of all, that big problem of how to help a man to make a clean, healthy, normal living—he took up the investigation of what sort of returns an industrious man could secure from a small patch of garden land. Quite likely Mr. Hall in his early investigations and experiments was as much surprised at their results as you and I now are when we read his statistics, but at any rate he saw it clearly demonstrated that even *a single acre of land* costing less than $100 was capable of producing $1,000 and more. For instance, in Philadelphia the organization of Vacant Lot Gardeners has

for thirteen years had eight hundred families making a living on *a third of an acre* each. A fairly encouraging demonstration, don't you think? Here then, to him, seemed to open up a practicable avenue of escape for the city toiler. To make public the results of the exhaustive and intensely interesting study and investigation given to this subject and its possibilities by Mr. Hall and friends whom he interested in the proposition, was the object of his work entitled *"Three Acres and Liberty,"* whose appearance a few years back aroused widespread public interest and favorable comment.

Later, more and more borne out by actual results achieved under his direction or observation as to the practicability of his proposed solution of the modern problem of over-crowding and under-feeding, a second book by him was brought out in further advocacy of his tested theories, under the title *"A Little Land and a Living."*

Have you never felt that primitive longing to be near, once more, to the homely soil, to smell sun-dried grass, watch bud and sprout and shoot, and dig out of the earth your food and sustenance? Ah, but a page or two of Bolton Hall's books would waft the country scent to your nostrils, whether or no, and you would find yourself—if dirty chimney-pots peered into your window and the rumble of rushing cars sickened your brain—longing for the clean breath of the real outdoors, and the simple, primitive independence which may be dug from the soil.

These two books with their hint of a "way out," with their tales of actual results accomplished rather than of theoretical possibilities, quite naturally brought to their author a flood of letters from men and women tired of the crowding problems of city life and city tenancy, who longed to be shown how they, too, might earn and sustain a home in happier surroundings. From just such requests "The Little Land League" has almost unconsciously grown into being. Mr. Hall is, of course, at its head. Associated with him are a number of broad-minded, public-spirited, open-handed men and women who have been willing to give money and personal effort to make practicable some of the plans of the League and to help demonstrate the value of its tenets. Here are some of its objects in Mr. Hall's own words:

"The object of the League is to relieve the over-populated cities, and to get the surplus people on the land, where they can make their living. This will be accomplished by degrees. First, the people must be made to realize that it is possible for them to make a living on an acre or two. Then they must be helped to get the land and instructed how to use it.

"This is not a charity; not a proposition that, to accept, a man must first overcome all ideas of freedom and manliness. It appeals to his reason, to his nature, because of the inborn love and respect and confidence we all have in land. Show him that it will in fact set him in the way of an independence for himself, and family if he has one; point out a way by which he can acquire the land to start on without mortgaging years of his new existence; show that he will be helped by a skilled farmer, gardener, poultry raiser, to get out of the land what a bountiful Nature has hidden away in it for him, and you have made another honorable and conservative citizen for our great land.

"When the people realize that *with 250 days' work in a year, two acres will support an ordinary-sized family, and produce enough profit, practically, to provide money for clothing and to keep the roof over their heads in good repair;*

"When they find that two acres of suitable land can be purchased very 'near to civilization' for from fifty to two hundred dollars;

"When they understand that a home can be built on these two acres, more healthful to live in, far more comfortable, with pleasant surroundings and fewer nuisances than in the large cities, and that all this can be done for just a few hundred dollars, or far less than they now pay as rent in a comparatively few years;

"Then there will be fewer men and women walking the streets with furrows of anxiety worn into their faces; fewer in the ranks of the unemployed; the hospitals, orphans' homes, penitentiaries, jails, reformatories and lunatic asylums will be less

numerous; we shall be able to cope with overcrowding in the trades and professions, and life will be better, more satisfactory and more happy for us all.

"The Little Land League will persuade people to provide themselves with homes and employment by gardening; to live on the land and to do business there, and by doing so to promote their development intellectually and morally. It will show them where to buy land, help them to get onto it, and teach them how to make the best use of it."

Does not The Little Land League strike the true note of reform—that of individual independence? To own one's own home; to have one's fruitful bit of earth; to work perhaps hard, but independently; to be out of the grime of the city—material and moral—in clean and healthful surroundings, where the spirit of a real home may find space to grow—is this not a wholesome goal to set before one?

You will note that it is the purpose of the League not only to help people to the land, but to show them *what to do with it* when they have got it, to help in the creating of the new home, and to stand close at hand, counsellor and aid. Even the weak-hearted of us, who may long to shake ourselves loose from sewing all day over heavy machines, or working long hours behind a desk, while our small earnings find themselves swallowed up in rent, fuel and food—yet, who, bound so long to our accustomed tasks, hesitate before the unfamiliar and the new—even we weak-hearted ones might find courage to step out into this new land of promise—of labor, still, of course, but of labor on our own land and for our own home—with such friendly encouragement and counsel always at hand.

We believe this to be one of the truly sane, practical, wholesome movements of the day, and in giving this brief space to a consideration of its aims and objects, we do so with the fullest belief that we are helping on the welfare of humanity.

* * *

The world is full of noble efforts to relieve suffering and sorrow. Let us tell you of another.

Twenty-five years ago, out in an Iowa town, a hard-working, big-hearted pastor organized a department, in connection with his church work, to give aid to the poor of the city. There were many poor, and shortly he found his time heavily overdrawn. People came to him with needs of every kind, never to be turned away, until one night, facing the problem of three homeless girls with no place to go but the poorhouse, he opened the doors of his home and took them in. That was the beginning of a life work. Other needy little ones were brought to him with appeals for a home, until seeing with tender eyes a wide need about him which he seemed sent to minister unto, he resigned his pastorate and took upon himself for all time the care and protection of helpless, homeless children. His own earthly belongings he gave to the new work; friends and parishioners came forward with help, and a "Christian *Home* Orphanage" (note the "home") was established.

Often the kind, gentle-hearted founder went without food, frequently in worn and shabby clothing, but his sense of the pressing claim of the little ones was never lessened.

This is the story of the work of the Rev. J. G. Lemen, then the pastor of the Baptist Church of Council Bluffs, Iowa. Broad in his methods as in his charity, the little home was hedged round with no barriers to make entrance difficult. It was non-sectarian. Its ministry was not limited to the children from its own town or state, but freely given to children from any section of the country. It took the sick with the well, the deformed and the defective with the sound of limb and fair of face. Its ultimate aim for its children was to place them in private

families—give them a home. No fee was or is charged to any person for this or any other service rendered. Where a family of young children came under its care they were never separated—one placed here and one there, but were kept as a unit and found a home together.

This was the work started by Mr. Lemen and now continued by his son. All over the world may now be found the friends of this work; to reach them with accounts of the work done and the growth of the institution, it long since became necessary to publish an "official" paper, called *The Christian Home*. Without any endowments, without any paid "solicitors," without aught but the loving gifts of friends and the personal sacrifice of the founder, the pastoral home which on the first winter night sheltered three homeless girls, has added unto itself dormitories, gymnasiums, wards for the babies, playgrounds, a chapel, a schoolhouse, a home for aged people, office buildings, nurses, attendants—everything needed to make happy, healthy children and to facilitate the work of finding each a home.

Is the world such a bad place, after all?

* * *

The above are but two of the thousands of organized efforts to help the needy. But who shall tell us of the *unorganized* charity, rich in love, serving freely, silently, all about us, making sweet the common paths of man? Charity that expresses itself, for instance, in letters like this one lying on our editorial desk:

"Dear Miss Wells:

Anent your beautiful Christmas offering scheme—of which I read too late to participate—I would inquire: Would you care to give me the addresses of any of those whom you assisted; or of whom you now know as needing such assistance? I am in position to forward, at times, wee aids—as "The Price of a Pair of Shoes," etc., and opine that he who can make Two Shoes, or even Two Mittens, grow where only cold feet 'n hands grew B4 is welcome ALL THE YEAR. Sometimes feet are too cold, and heads too hot, at other seasons than Yuletide. I am one of those fellows in favor of keeping the Christmas Spirit ALL THE YEAR! This method has a Double Portion of both efficacy and satisfaction, in that we keep HIS cause ever before us, and we obviate all Hurry and Worry—of ourselves and others—at the Blest Time when NOBODY should Worry. Thus do we slay two birdies with one newly-wed biscuit.

Kindly send names, if you wish (PARTICULARLY NEEDY CHILDREN) to

MAURICE."

And here is another letter which breathes the same spirit, making also a suggestion toward "organization" on our own behalf:

"Dear Miss Wells:

I was pleased, in reading the "Merry Christmas" postscript in February number of NEW THOUGHT, to know how much good came from our dimes.

Why need we wait *for Christmas* to do good? Why not have a Relief Department in our paper, and send in our dimes, quarterly or monthly; short reports of the most interesting cases being published each month?

Yours very truly,

N. E. S."

This is an idea we need to think over. One of the possible objections to such a plan would be the impossibility of any but local investigation, and the further probability that one person's time would soon be swallowed up in "relieving." But we do not need to say that all effort look-

ing toward the lightening of burdens or the lessening of distress lies very near our hearts. It has seemed to us, at times, that perhaps our magazine could be of the most help and the widest influence in doing as we have done this month—calling attention to already organized movements which look toward world-betterment, and thus giving our readers an opportunity to ally themselves with that branch of "social work" which most appeals to them. To this end we have been at work gathering information as to both national and semi-local betterment work—making our survey of the field broad enough to include even organizations largely propagandic in character (as, for instance, the Anti-Vivisection Societies), as well as those which deal directly with the relief of human poverty and hardship. This will enable us soon to carry out a long deferred—and once announced—intention: that of carrying in each issue of NEW THOUGHT a comparatively complete list of organizations interested in social reform, with their addresses, that our readers may have constantly at hand accurate sources of information as to progress in any line of betterment work, and find it easy to "lend a hand" wherever their sympathies are most warmly interested. In the meantime the ideas of our readers will be welcomed as to how best in their opinion NEW THOUGHT may spread the Christmas spirit of help through all the year.

"The love you liberate in your work is the love you keep."

"The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible."

With Larger Vision

H. BEDFORD-JONES.

Oh lover-men! Enwrapped in larger dreams
Old Time sweeps on, nor can ye feel him pass;
Ye give realities for that which seems,
Your autumn fruitage for the summer's grass.
And gain no peace. Or child of brain, or child
Of love, what matter? Love is everywhere,
Hidden, mayhap, yet ever undefiled;
Ever far-gazing out where mist and sea
Encompass sea and mist. No touch of prayer
Ye know, oh lover-men! Ye watch the free
Fine spindrift of your hopes flung far and far
To leeward by the ever-circling winds,
And heed not; for no fears arise to mar
The newer hopes each newer vision finds!

The Telepathy Department

ERNEST WELTMER, DIRECTOR.



The reports for this month of telepathy tests have been few and the results correspondingly poor. This might be discouraging if we did not realize that it is brought about partly by the rush of spring work, which has always made the reports light for a short season each year, but principally by the delay in getting into the hands of all members of the class the Telepathy Calendar and new instructions. Now that the spring work has given place to the more steady toil of summer, when the workers, from whom the most of our students are drawn, have settled down to their tasks and are taking more time for the cultivation of their mental powers, we shall look for more reports each week and for better results in the coming months.

Also members of the Telepathy Class now have the Calendar and the new lessons, and these helps will be sure to make a great deal of difference in subsequent results. Neither of these causes can affect the reports for next month to any marked degree, but in the August NEW THOUGHT I confidently expect to be able to report a very encouraging advance. If the receivers in the Telepathy Experiment and the students in the Success Club take up the study of their lessons with the energy that I look for, we should be able to report remarkable results even from the tests made in June and July.

The reader may imagine that I am taking a great deal of comfort in the hope of blessings to come, in place of counting the treasures that are sure to be found in every man's present storehouse if he but has the eyes to see them. I wish to forestall any such idea with the positive denial that I am neglecting present actual good for future possible gains. True, I am taking great pleasure in looking forward to the results of the work that has been engaging so much of my time and energy during the last month and more, but I am not slighting what of value is offered by the present. I have merely saved this for the last and am glad to report that one important result of our recent tests has been shown in the health reports, which have been very good indeed this month. In fact, it would seem that the most of those who have been faithful to the Experiment during this busy season are among the large number of those who are in the Experiment for the good of their health. I am indeed glad that they have been getting good results from their efforts. I am only sorry that more have not taken advantage of this opportunity to better their mental and physical health through the quiet half hour's communion each week with all the other receivers and students who are working in the Experiment, and with Professor Weltmer who always tries to reach each and every receiver with positive vibrations of health and success. Those who do use the Thursday night test periods for this purpose are greatly benefited thereby, and there is no limit to the number who could be similarly helped. The more there are observing the time, the better for all concerned. There is cumulative power in a great number of minds thinking for the same purpose, that is vastly beneficial to any cause toward which their thoughts are directed.

We are happy in the knowledge that we are able to assist those who need help and who are willing to receive it in this manner, and in

anticipation of the good results that we feel sure will flow from the study and application of the principles and rules of the lessons in the Calendar by the thousands who will receive them.

Before going on to the report of results for the past month, I want to say just a word about a new feature of the Experiment which is introduced with the new lessons and Calendar. This is the private experiments that may be carried on by the students, instructions for which are fully given in the supplies forwarded to each member of the Telepathy Class. I have taken special pains with these lessons on sending and receiving messages in private experiments, and I shall be very much disappointed if we do not have some instructive and interesting reports from this source. We shall publish the best of these in our future telepathy articles.

Messages and Reports

March 18, 25; April 1, 8, 15, 22, 29; May 6, 13 and 20.

March 18.

The message: "TELEPATHY IS A FACT."

Reported results: No reports either correct or showing sensitiveness. Over ten per cent bore testimony to improved health from the test.

* * *

March 25.

The message: "I WILL OVERCOME ALL OBSTACLES."

Reported results: No correct reports and but four which showed sensitiveness. The health reports were more than seventeen per cent of the whole number received for this week.

* * *

April 1.

The message: "NO MAN IS A FOOL UNLESS HE ADMITS IT."

Reported results: No correct reports, only one showing sensitiveness; reports of benefit to health more than ten per cent.

Here we have a good test of one objection that is sometimes urged by those who would "explain away" the fact of telepathy. Many say that all the results of telepathic experimentation can be accounted for by coincidence and suggestion. I will admit that some of the facts that are explained upon the telepathic hypothesis seem to me to be more understandable as results of coincidence and suggestion, but I still maintain that only a small part of the results of the experiment as we conduct it, can be accounted for in this manner.

In just such a failure as this we find one of our strongest proofs. Here we have a special occasion—April Fool's Day—which is likely to suggest certain thoughts to each of the receivers, and the message chosen for that day is just of the sort that would be likely to come to their minds from the suggestions of the occasion and the thoughts of the day. But the results are very disappointing to any friend of the "coincidence and suggestion" hypothesis. There is nothing doing in that line. There is not one report which bears even the slightest resemblance to the message, and only one other which even hints at its meaning.

Comparing this result and exactly similar results from several other special occasions, with the results that often come from some test when there is nothing whatever in the message or the season which would lead to parallelism of thought—when telepathic influence is the only reasonable explanation of the agreement between the message and many of the reports—we find a very well established case *for* telepathy and *against* coincidence and suggestion.

In fact, it is generally the case that any special occasion falling upon the day of the test or immediately before or after it, tends to cut down the number of correct reports.

There is more value in one consistent failure of this kind than there is in many other halfway successes, for just such a failure as this shows us some of the things that are *not* responsible for the results we get, which is something that we must learn if we are to ever be sure what *is* responsible when there is a number of possible causes, as in this case. Here we have the suggestion of the occasion and every condition in favor of coincidence, but we get no results which would lead us to think that these forces can produce any noticeable effect. In the two immediately preceding tests we had a total lack of telepathic connection between the sender and the receivers and we have an equally total lack in the next test, so we are safe in assuming—if, indeed, the results made it necessary to assume anything of the sort concerning this test—that there was a lack of telepathic connection in this case also. The inevitable conclusion is this: Since suggestion and the chances for coincidence are in excess, and telepathic connection is below par in this test; in other tests where there is less chance for suggestion and coincidence and a better indication of telepathic connection, the agreement between the message sent and the reports received must be due to the telepathic element.

* * *

April 8.

The message: "UNTIL I KNOW MORE, I WILL DO MORE WITH WHAT I KNOW."

(Very good sentiment, but too long and complicated for a telepathy message at the present stage of the Experiment.)

Reported results: No correct reports and only one which showed sensitiveness. The health reports still run more than ten per cent.

The reader has perhaps noticed that I use the words, *"Reported* results." I do this for the reason that I find a great deal of difference between the results as they are reported and the results as they actually occur for any given test. Many of the receivers receive the messages constantly, but are unable to pick out the thought which represents the message, from others which have no relation to it. I am certain that if we could have a correct report for every correct reception of the messages, we could show a much larger percentage of success than is now possible.

One of the chief problems of the voluntary practice of telepathy is for the receiver to learn to distinguish the difference between the thoughts which are of telepathic origin and those which come from the activity of his own mind as the result of sensory or other suggestion. In order to make the best possible progress in this direction, I suggest that all receivers keep complete notes of their experiences, taking account of all thoughts of an unusual nature and careful notice of all that makes any one thought seem different from the rest, in its effect upon the mind, and that they keep these notes handy for comparison with the reports of the messages sent out. By the study of these notes and the lessons and reports of the messages, they should be able to finally discover how to distinguish telepathic thoughts from those which have some other origin.

* * *

The work of classifying the great mass of reports received is, of course, very careful and particular work and requires a great deal of time, and as the magazine must be ready for the press long in advance of its date of mailing, we cannot include correct results of reports on late messages. But each issue I shall print all *messages* up to the date of going to press, that members may be able, without a long wait, to compare the message sent with the one received; the summary of *reports* on these messages will appear in the succeeding issue always. I therefore give below the messages, including May 20, (which I have to send our printer by wire, in order to get it in this issue) which brings you almost to date in the opportunity to compare the messages received by you, with the messages sent.

* * *

April 15.

No message was sent—only the health thoughts—in order to determine, from the reports received later, what would be the effect upon the receivers.

* * *

April 22.

Message: "You Can Do What You Will."

* * *

April 29.

Message: "Man's Greatest Wealth Is Health."

* * *

May 6.

Message: "I Am Free."

* * *

May 13.

Message: "Life is Free."

* * *

May 20.

Message: "Truth is Free."

"Would a dark room be more favorable to receiving the message?"—Mrs. M. J. T.

I do not see that it would be any advantage to be in a dark room, except that there might be less to distract the attention. All that is necessary is that the receiver shall be able to draw away from sensation sufficiently to receive into the mind the impressions that come from the subconscious side. We conceive that it is in the momentary abstraction that comes between thoughts, that we involuntarily receive messages. Our effort is to duplicate this condition at will, as nearly as possible. Anything that favors perfect quiet of mind and body should be an advantage.

A HALF-MINUTE OF GOSSIP.

Louise Radford Wells.

Do you notice our new address? Yes, 215 *Wabash avenue,* right in the heart of the busy city. Now you can come to see us without spending half a day on the cars, and I shall look forward to many pleasant calls. About time we got acquainted, don't you think?

I've told you before that the branch office at Nevada, Missouri, planned to take all the detail work off my hands and leave me foot-loose and fancy-free to follow editorial inclinations. I did not shed any tears, I can assure you, when I packed the million and one letter files, card indices, etc., and shipped them all to Weltmerdom, and with them the burden of an enormous amount of work and oversight. Indeed, *no!* I took a day off, breathed a sigh of intense content—and went to the vaudeville! Of course with the detail work of the subscription department off my hands, I no longer needed the big overflowing office force, nor space to house them. Just at this juncture, THE LIBRARY SHELF—of which you all know, of course, that I am the manager and Chief Goldstick in Waiting—found it had grown to proportions where it needed space to spread out, and to that end rented a suite of delightful offices in the A. C. McClurg building. You know the A. C. McClurg Co.?—one of the biggest book concerns in the country. The offices were to be rebuilt to suit, with an imposing glass entrance door, with glass partitions here and glass partitions there, with the necessary private offices, a great big hospitable reception room, and a "stock room" which is discreetly non-committal in size, *but holds over* 20,000 *books!* (We know, because we've just finished putting them on the shelves.) Well, when The Library Shelf, with Louise Radford Wells, *Manager,* decided to move, Louise Radford Wells, *Editor,* had to move, too, as you can readily see—and that's how you will find The New Thought Publishing Company on the eighth floor of 215 Wabash Avenue, just around the corner from Adams Street.

(By the way, let me make a digression right here to say again, that though I happen to be editor of New Thought and manager of The Library Shelf, these companies are *two totally different concerns,* with different employes, different records, different bookkeeping, etc. Letters still come addressed to me, containing orders

for both The New Thought Publishing Co. and The Library Shelf. It will save both companies a lot of unnecessary work, and oblige me, if you will write separate letters when you have both Library Shelf and New Thought matters to talk about. You can address the letters to me if you wish, but add "Manager of The Library Shelf," or "Editor of NEW THOUGHT," so the letters will be delivered to the right Company—will you? Book orders which you intend for The Library Shelf, if addressed to The New Thought Publishing Co. are delayed in receiving attention; and this is the case with subscriptions included with book orders for The Library Shelf. It won't be much trouble, will it? Thank you!)

With the usual buoyant hope of moving day, we expected to be settled in our new quarters by May 10, but the partitioning did not come, and the calciminers got side-tracked, and the new floor was long in laying, and the plumber was engaged—and it looks now as though it would be *June 1st* before The Library Shelf and The New Thought Publishing Co. would be "at home" in their new quarters. Therefore, suppose I extend an invitation to *come and see me any time after June 15th?* That will give us a few days to turn around, get our shades and awnings up, our rugs down and our best clothes donned for visitors.

We had to leave our old quarters May 1st, since we were not remaining for the year, so both The New Thought Publishing Co. and The Library Shelf furniture is in storage. The Library Shelf stock room is in the Wabash Avenue suite, unget-at-able for all but about one hour a week; the stenographers of both companies are up on the top floor of my Sheridan Road home rattling off letters to the accompaniment of bird-songs and occasional wails of "Now, *where* were the large envelopes packed?" "Oh, *did* the book order cards go down to the new offices?"—and chaos reigns. We're keeping as serene as possible and hope our serenity may be contagious, and smooth over any errors and omissions which grow out of our state of unavoidable confusion.

Remember, after June 15th the latch string will be longing to be pulled. *Come and pull it!*

* * *

I want to call your attention to the STUDIES IN RE-INCARNATION by Lillian M. Hughes which we begin to publish in this issue. Her articles on "Re-incarnation and Physiognomy" were very popular and awakened a general interest in the larger subject we now ask her to take up. The article printed this month is of course purely introductory in character, but I give below an outline of what are planned to form the succeeding studies:

STUDIES IN RE-INCARNATION.

No. 1. Introductory.

No. 2. Re-incarnation as an answer to such questions as, "What is the purpose of our existence here?" "What is the use of suffering?" "How can we account for the apparent injustices of life?" "What is Evil?" etc., etc.

No. 3. If there is physical evolution, why not evolution of the soul?

No. 4. The only possible theories as to our creation: the Materialistic; the Theological; that of Re-incarnation.

No. 5. Acquired qualities. What is genius? Why are no two children in a family alike?

No. 6. A germ of the Divine in each of us. Gradual evolution, etc.

No. 7. The dying out of the lower races as the number of Egos requiring that form of expression diminishes, through evolution.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brother's I had a good chance to try Postum, for they drink it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling begins and served with cream, then it is certainly a delicious beverage."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

No. 8. Memory of past lives. Has anyone got it? Why undesirable.

No. 9. Differences of environment. Why some seem to have more "chances" than others. Perfect justice.

No. 10. All Eastern religions based on Re-incarnation. Surely some reason for its universality?

No. 11. Re-incarnation. How it proceeds. Intervals between, etc.

No. 12. Summary. Those who *can* remember past lives, etc.

* * *

The prizes in the Advertising Contest have been awarded and will be mailed simultaneously with the appearance of this issue of NEW THOUGHT. Here are the names of the lucky winners:

First Prize, $10.00; S. H. Platt, M. D.

Second Prize, $5.00; F. P. Kehew.

Five prizes of $1.00 each; Mrs. J. L. Anderson, W. S. Evans, M. K. Green, Mrs. M. P. Shanahan, John B. Polk.

AUNT JANE BEGINS TO THINK.

MAY STEDMAN HARPEL.

"Things are as they are," Aunt Jane declared severely, "and no new fangled kind of thinking them what they aren't is going to make any difference."

Having uttered what she felt to be the final word on the subject, she closed her lips to a thin, straight line.

Her niece smiled in silence. (Do we, most of us, ever stop talking long enough to notice how beautiful a thing is silence?) Presently she glanced at the clock and went to the piazza steps.

"Children, it's bedtime," she announced pleasantly.

In rushed little Marjorie, shouting gleefully: "If I'm undressed first, may I hide, and will you come and hunt all over and find me?" And she dashed upstairs.

Bess walked in serenely. "I like to go to bed early," she said, "so I can get up early to watch the sun rise. And grandmother is pleased if I read her some bible verses before breakfast."

Dorothy dragged in whimpering: "I don't want to go to bed; please let me stay up just a little longer. Mrs. Brown doesn't make her children go to bed so early. I'm not sleepy anyway; please, mother, *please*"; and she flung herself down on the floor and wailed and wept.

Mother glanced at Aunt Jane once more without speaking, but for once Aunt Jane was too busy doing something to talk.

"Well, I never thought!" ejaculated that positive individual after long meditation. It is highly probable that she spoke the truth.

"I guess after all it does make a difference how we think about things," she admitted. "Maybe thought is a deal more powerful than I ever dreamed. I begin to think——" She paused, and the sentence is yet unfinished.

But thus it was that Aunt Jane began to think.

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks."—Marcus Aurelius.

THINK HARD

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. 'There's a Reason.'

"I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Ways to Earn Money

A PAGE FOR EACH OF US BY ALL OF US.

I have had any number of letters about my cat article in May NEW THOUGHT, and I shall be interested to hear of any catteries which may be started as a result. In the printing, my name got left off the article, but I expect most of you recognized the editorial flavor and knew it was Louise Radford Wells who was talking about cats. The cats I talked about were cats with whom I was personally acquainted, too, and so you may know that every word of my little homily was from facts and figures within my own observation. I am glad to find that the article has served to hit the popular interest, and that its hints and suggestions seem in a fair way of being put quite extensively into practice.

I hope if any of our readers have already had experience in this unique "way to earn money," that we may hear from them with an account of their success or non-success, as the case may be. By the way, let me say to inquirers who wanted to know if I could not think of some other "animal industry" quite as profitable, that in a back number of NEW THOUGHT, we had a letter from one of our subscribers telling about success in raising canaries for the market. Why not do a little investigating on your own account, along this line?

* * *

The other day in talking with a friend of ways of adding to one's income, open to women who must stay at home but who yet are in real need of work, a friend said to me, "I have often wondered why some sweet dainty girl did not make a specialty of laundering baby clothes. It doesn't mean hard labor, and there couldn't be any prettier work."

So, *I* wonder, too. Of course, to a tired mother who has been sweeping, dusting, baking and brewing, washing dishes and scrubbing floors all week, the laundering of her baby's clothes can't be expected to look very alluring. But to a young woman who made this her specialty; who, so many hours a week, gave her time to "doing up" the dainty little garments of babies who could afford to have their clothes "done out," where they would receive especial care, I don't see why it might not be very attractive work, and very well paid work, too. If she would only make herself a "fad," her prices could be very "fancy" in their scope. For instance, suppose she had some unique cards printed with her name, and, below that, the words:

BABIES' WARDROBE SPECIALIST.
Babies' Wardrobes completely cared for. Exquisite laundering. Dainty little garments made more dainty by dainty handling.
Shall I call and explain?

These cards to be mailed to a list of young mothers who could well afford to pay for the service offered. The cards should, of course, give address and telephone number, and the young business woman should be sure to respond to all inquiries promptly and in person, looking trig, neat and stylish, to take herself out of the category of ordinary "workers with the hands" and give her a distinction of her own. The baby clothes, when laundered, should be sent back delicately wrapped in tissue paper, held together by the tiniest of tiny sachets gummed on the back and used as fasteners. Every little "touch" of this kind adds to the pleasing impression created, and also to the commercial value of one's work. Be *different*, in any business—in an attractive way, of course—and it marks you out from the mass, giving you a distinction and a value which is individual.

* * *

GINSENG RAISING.

"Editor of NEW THOUGHT:

In your department on *Ways to Earn Money*, I would be very much obliged if you, or some one, could give me some information about Ginseng raising—that is, whether it can be grown to advantage, and if there is a good steady market for it? Those who have the ginseng seeds for sale make some great promises for it, which if true would help many a poor person out wonderfully. I would therefore like to hear from persons who have had experience along this line, as it would not only be beneficial to me but very likely to hundreds of others who read your valuable magazine. C. G. F."

In the same mail came the experience of one of our subscribers, which I print below. In a back number of NEW THOUGHT (August, 1907) you will find a letter from another reader, detailing his experience:

HER EXPERIENCE WITH GINSENG.

"My Dear Miss Wells:

I have often thought I would like to reply to your request for information in regard to Ginseng Culture, as a way to make money (for women).

When the furore arose, about six years ago, over the great amount of money to be made from Ginseng, we caught the enthusiasm and went into it quite extensively, in comparatively a small way, investing about a thousand dollars. We had about one-eighth or less of an acre. It was very interesting, and our enthusiasm kept up although the work is "quite some," as the saying is. My husband then fell ill (paralysis), and the care of the garden fell to me and my daughter. We had a man, of course, to put up the shading, but it was more or less complicated and quite hard work. There was spraying, etc., to be done, and on the whole it was quite exasperating and very slow. So we decided it would not pay to renew the shading—lath had to be renewed, posts were rotting and getting shaky, etc., etc., etc. As regards the work it was too much. The market is almost as fickle as the stock market. However, I decided I would give it up, so I dug all my roots, dried them (and thereby hangs a tale of work, and *lots* of work) then went in to New York to see the largest firm of Ginseng exporters. A member of

THE HEART OF THE NEW THOUGHT



A LOVABLE PHILOSOPHY OF SIMPLEST CONSTRUCTION

By ELLA WHEELER WILCOX

THIS book has proved one of the greatest literary successes in the New Thought world. Thirty thousand copies were ordered as a first edition, in anticipation of an unusual demand, but before the books were off the press it was necessary to increase the order to fifty thousand, to meet the advance orders. The tremendous sales of **THE HEART OF THE NEW THOUGHT** are a witness both to the strong hold Ella Wheeler Wilcox deservedly has upon the heart of the American people, and to the high character, the practical value, and "everyday helpfulness" of the book itself. Mrs. Wilcox tells how to accomplish what she advocates. The book teaches The Power of Right Thought. "What Mrs. Wilcox says is practical, what she thinks is clear, what she feels is plain."

Some of the subjects treated in the book are as follows:

(1) Let the Past Go. (How to make a fresh start in life.)
(2) The Sowing of the Seed. (A practical word to the beginner in New Thought.)
(3) Old Clothes. (Showing how even small things may maintain a wrong thought-atmosphere.)
(4) High Noon. (For women who have passed thirty—a heart-to-heart talk.)
(5) Obstacles. (How to overcome.)
(6) Thought Force. (How to use the power of thought.)
(7) Opulence. (What creates and what overcomes Poverty conditions.)
(8) Eternity. ("To be able to enjoy heaven, one must learn first to enjoy earth.")
(9) Morning Influences. (How to strike the right keynote for the day. We have been repeatedly urged to print this chapter in pamphlet form.)
(10) The Philosophy of Happiness. (How to acquire "the habit of happiness.")
(11) A Worn Out Creed. (The old thought vs. the new.)
(12) Common Sense. (Flaws in health, habits, temper, disposition, and how to overcome them.)
(13) Literature. (The value of right reading and thinking.)
(14) Optimism. (The keynote of New Thought.)
(15) Preparation. (How to educate oneself for a "charming old age.")
(16) Dividends. (Thought investments and what they pay.)
(17) Royalty. (Our divine inheritance.)
(18) Heredity. (A talk on self-creation.)
(19) Invincibility. (The irresistible Desire-force and its use.)
(20) That Mental Chisel. (A talk on "face-building.")
(21) The Object of Life.
(22) Wisdom. (How to rightly "demand one's own.")
(23) Self-Conquest. (The domination of physical and material conditions entirely possible, but not an immediate process.)
(24) The Important Trifles. (The small things often forgotten by the beginner in New Thought.)
(25) Concentration. (How to acquire the power.)
(26) Destiny. (How to be master of your own.)
(27) Sympathy. (Use and misuse.)
(28) The Breath. (A lesson on deep breathing and its value.)
(29) Generosity. (The law of giving and its returns of prosperity.)
(30) Woman's Opportunity. (A talk on Pre-natalism.)
(31) Balance. (Common-sense in New Thought.)

This book is printed on good paper, in large type, well-leaded, contains 92 pages, and is bound in purple silk cloth, with gold lettering. Size of the book, 6 by 9 inches. Price, $1.00 postpaid.

THE LIBRARY SHELF, 850-854 McClurg Bldg., Chicago, Ill.

the firm came out and saw my garden and my roots, gave me the best market prices, and I came out of the game about a hundred dollars to the good, and thankful not to have lost actual money as well as five years' work (and much of it hard, hard work, for I dug the root, handled it in all its stages, and had everything in my favor, and the sense given me to handle it in the easiest and best way). I got the highest price paid in New York last year. So I know whereof I speak, and I would truly say to any one contemplating raising Ginseng—*don't!* The advertisements, etc., sound most alluring, and the stories told by those who have seeds and plants to SELL are the veriest get rich quick sort, but it is hard work, slow work, with very uncertain results. There are diseases that attack the plants, there are rots that take the roots. Now I have written as strongly as I can against it, for after my experience of five years, I feel that I know; but I will say this, that if I had a bit of woods, and was where labor was cheap, I would sow seeds there and let it come up at its own sweet will, take care of itself, grow as wild root, and in due course of time, dig, dry and market. There is money in it, but there is also lots of hard work, and particular, careful work. If you will send this to the inquirer L. K. A. in May number just received, and let her or him write me, I will gladly send the literature I have (and we got everything on the subject at the beginning of our experiment) with several years of *'Special Crops,'* the magazine devoted to the culture of Ginseng, and I will give him or her a lot of seed that I have. But I would say with *'Punch,'* DON'T—unless everything is favorable, soil, labor, etc.

I had the Government Bulletin on Ginseng but have cleared it out with others, so cannot send that, but five years ago or more, when it was issued, they warned readers that the cultivation of Ginseng was not what it was cracked up to be, and did not advise it. A. C. B."

You certainly had pluck and perseverance to continue with the hard labor after your husband's illness. The story of your experience will be read with appreciation by all those interested prospectively or through present investment, in ginseng-growing, and will, no doubt, prevent many impulsive investments, causing the would-be ginseng-grower to take time for investigation and consideration.

* * *

GET IN THE GAME!

"Dear Miss Wells:

I wish to say a few words in answer to F. D. A. in regard to Homesteads. He goes on to tell why he did not file. 'First. About *free* lands,' that there is nothing *free* about them—have got to have cash capital, have to *live* on the land, improve it, build house, etc. He says if you want a *farm* you can get it, but not by homesteading it. Well, what of it? He lacks the first principles of an American and a homesteader. Why does the United States give us lands? Why, *to make homes,* and to cultivate and improve and make them produce. For the farms are the wealth-producers of the country. Yes, go and take up a homestead or desert claim and *make a home.* What will you have to do? Just as the others have done—economize, build a little, work some of the land and become amalgamated with the people about you. Help your neighbor build his shack, or haul hay. If he falls sick, go and attend to his chores. Help build a road, or schoolhouse. Go to a neighbor's on Sunday for a church service. In sickness, help them. If one dies, help make a box and assist at the funeral. You will soon have the true spirit of the homemaker—the very foundation of our Government. All the while more settlers are coming in, and in a few years you have towns, cities, and soon your *free* land, that the United States gave you if you would live on and improve it, will be worth thousands of dollars—you will be one of the substantial farmers, and will have accumulated thousands of dollars, all the time living *the whole life* that God intended we should.

I own irrigated land as well as homestead land, also Iowa land, and land in California. But I want to tell you the land that I *love* best is the land that I changed from virgin state to my nice home place. The other that I bought, that someone else made, I don't care much for. But always remember, land is the safest investment, and is going to be more valuable as years go by. I remember when my son took up his homestead. Two preachers called one day and asked how long he would have to live on it. I said, 'Maybe fifty years!'—*because he was going to make it his home.* Don't be a counter jumper in a department store, with a space 2x12 feet to walk in, and talk about buying a farm from your savings. It is like being a baseball rooter on the bleachers. *Get in the game* and play first base—get a Homestead and make a *Home.*

On my home place, I have two hundred and fifty ever-blooming roses and often of a morning I can see ten thousand happy, smiling faces greeting me when I go out, and roses are never cross. Trees of all kinds; strawberries, and vines on porches and summer house. Fruits of all kinds by the thousands, and fresh vegetables from my garden from April till December. We put up six hundred to eight hundred quarts of fruit. No tins need to be bought from the corner grocery when friends come. The *whole life* on the farm for me! F. C. J."

The Oriental Esoteric Center

Of Washington, D. C.

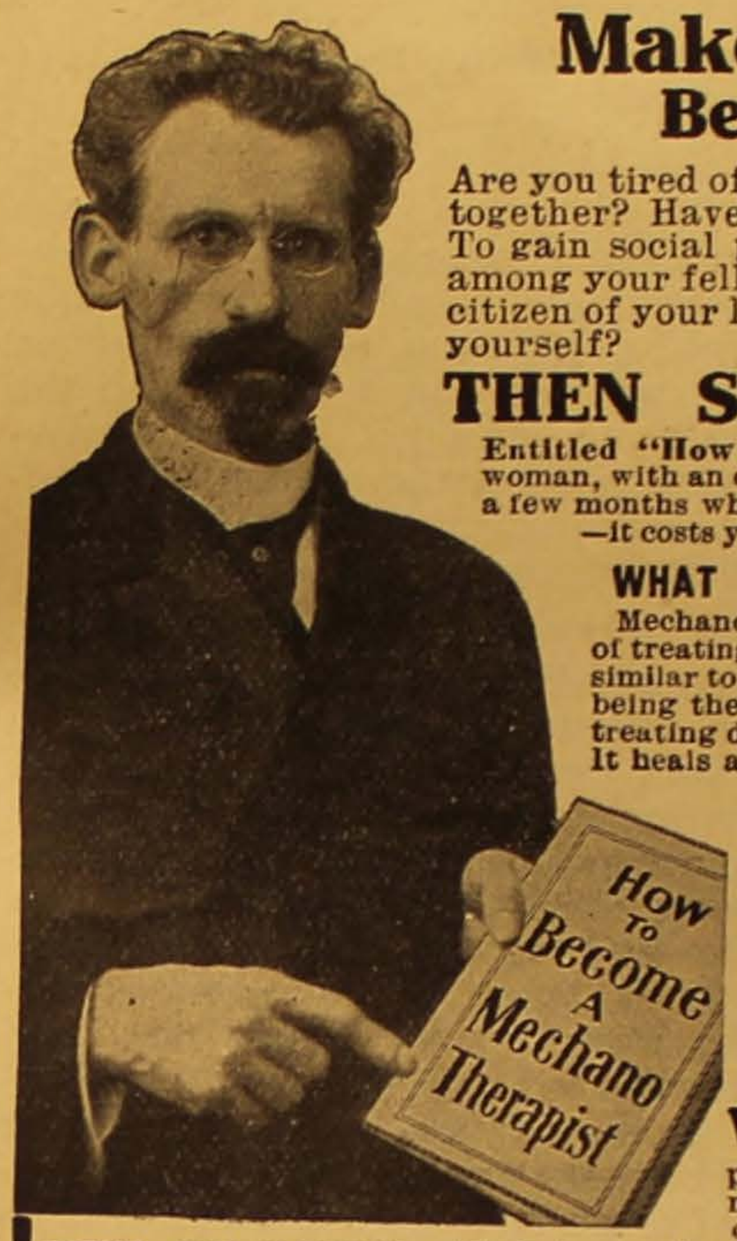
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Body Building

(This department is planned to offer suggestions on food values, properly balanced diet, the simplest foods of the most nourishment. All are privileged to submit questions or suggestions.)

"Dear Miss Wells:

I want to correct a false impression you have of the views on diet of some of your correspondents. On page 438, October number, you seem to think that those who hold that it does not matter what we eat, feel themselves free from 'natural law.' This is quite a mistake. We feel ourselves to be acting more in accord with natural (or any other) law than those who elect to eat certain articles as 'good' and urge others as 'bad.' We hold that every atom of food is literally full of energy—neither good nor bad, merely energy, life, or whatever else it may be called. Our use of, or failure to utilize, that energy depends upon whether we attract or repel it by our mental (spiritual) attitude toward it. Eaten with suspicion or doubts that it *may* be bad or *is* bad for us, we—to mention only one point involved—contract, close up the vesicles that should pour out the chemicals to properly prepare it for absorption, and it passes through us more or less solid, with many a halt, jar and rub, 'cussin' us all the way down.' Eaten with love and knowledge that it is ready to yield its energy up for our use if we treat it well, the ducts open, freely pouring out ample juices to dissolve and prepare it for absorption. The above is only one instance in our philosophy of diet, but from it you will readily see that its logical conclusion is by no means 'independence of *all* food and complete emancipation from natural law,' but rather a more complete co-operation with law. One needs to remember that much that is *called* 'natural law' is very frequently nothing more or less than opinion and *no law at all,* being merely deductions arrived at through certain isolated experiences and labeled *law* without ascertaining whether certain results *invariably* and *in every case* follow compliance with it, as they must if it be law. Vegetarians claim to live in obedience to natural laws and according to their theories ought to be the finest specimens of healthy,strong humanity, yet any one who has any power of observation cannot but realize that at least fifty per cent of them are poor, weakly, sick looking specimens, many of them so conscious of it that they are compelled to continually 'affirm' their *fine health* to you and me and themselves to prevent them losing what little they have. One of the principal causes of this is a deep undercurrent of thought that they, even they, may not be eating just right, with the result similar to the above mentioned, for even vegetarians are not united in their opinions of 'natural law'—as to *which* vegetable, nut, fruit or grain is best for the human race to live on. As to *how* one should eat, that is pretty well covered by the above, unless we might add that having teeth and saliva, *use them,* so that *every* atom can be easily acted upon by the juices that should do so, and not merely a few atoms on the outside of the chunks we bolt. As to *when*—where it is inconvenient (as it is to most of us) to eat only when one is hungry, no bad results can follow the above practice, for you'll be so satisfied and full of energy that you won't feel like nibbling every hour or two, and you won't need any physicist or dietician to teach whether 'the income equals the outgo,' nor whether the proteids, fats and carbohydrates are correctly proportioned, for your appetite will guide you in selection if you lack something, either in quality or quantity. E. W."

* * *

On the basis you indicate, it being equally true that *every* atom of matter is "full of energy," it should follow, also, that it was all good for man to use. *So it is,* for its proper purposes, but each function and sphere of usefulness has its limitation. Fire warms, but it also burns. Moisture wakens new life—and destroys it as well. Gutta percha has its uses, but it won't build a printing press. The point I make is not that food as matter, Universal Substance, is not full of energy, but that, as the physical man is a machine compounded of certain elements and with a mechanism calculated to perform certain functions, an unbalanced use of the mechanism makes an unbalanced man; that since the physical body is composed of certain elements in certain proportions, it is the part of common sense to make good its wear and tear with the same elements in the same proportions. That's all.

As to an appreciable per cent of vegetarians falling below the standard of average strength, I agree with you, and I consider it due entirely to their failing, through ignorance, to provide through their vegetable food the elements that meat gives to their "carnivorous" brothers. They think, being vegetarians, their whole duty is performed through confining themselves to a vegetable diet. But their duty is to be well-balanced, strong, normal, on a vegetable diet; and to be this they must, in my opinion, select their foods with regard to the elements of which their own body is constructed—supplying *all* the constituents, not a hap-hazard few.

* * *

"Dear Miss Wells:

Will you tell me definitely about the *Milk Cure,* and how it may be taken at home?

NEW THOUGHT nearly always has something to say about it; but never any out-and-out statement of just exactly what to do.

NEW THOUGHT is such a comfort to me—and has been a real inspiration to many of my friends. C. S."

If you have a back file of NEW THOUGHT, and will refer to the numbers for December, 1906, and for July, 1907, you will find "milk cure" methods as discussed by Ella Wheeler Wilcox and myself. The suggestions given therein are about as full as are possible in the limited space of a magazine department. If you haven't these magazines, we'll try to fill your order for them (both

numbers 15 cents each) if we have any left on hand when we hear from you.

* * *

"Dear Miss Wells:

My eyes are in very good condition, but for a week the left eye has given me a little unpleasantness. There is a small speck that seems to come before it. If I go to a doctor, he will say glasses, no doubt, and I do not want to wear them. How can I overcome the condition?

Another thing, you speak of grape-fruit. How would you prepare it for best results?

NEW THOUGHT I think is fine. I have received more good from it than I can tell—especially from the *Body-Building Department.* I never take any medicines, only *fresh air,* and I think I am perfectly well. G. A."

The best treatment for eyes which begin to bother one is REST. It is just possible, however, that the "black speck" may be an indication that some other part of your body isn't being treated just as it ought to be—your stomach, for instance. See that your digestive machinery is in good shape, and help to make its work as light as possible by drinking lots of water (eight or ten glasses a day), eating fresh fruits and vegetables, and chewing your food thoroughly before swallowing. Possibly you are overtaxing your eyes. From the part of your letter I do not print, I understand you must use them constantly. That's the trouble with our latter-day civilization—we don't live *balanced* lives, but are apt to find ourselves giving one part of our body more than its share of work, while other parts lack even proper exercise. In such case I should not disdain any artificial aid which lessened the strain on my eyes. Of course the real prescription is REST—then a regulated use of the eyes. Otherwise, I should not let any prejudice stand in the way of using any aid—such as glasses—which made the work of the eye less. Nature tells us plainly, in most cases, what to do—and that's our *real* answer. When we don't *do* the natural thing, even when it is brought so forcibly to our attention, then we have to put up with man's substitute for the natural thing.

About grape-fruit, one nice way to serve it is to cut in halves, then carefully scoop out the pulp between the little partitions (being extra careful to get in no scrap of the latter, as they are, of course, very bitter), sprinkle generously with sugar and set on the ice over night. We have it this way a good deal in the morning, served in sherbet cups. A couple of candied cherries dropped into each tiny glass cup makes the dish very attractive to the eye, but isn't at all necessary. Or grape fruit can be served just as is an orange—halved, a half to each person. In such case, take a pair of small scissors and clip the little partitions where they meet at the center, removing the pithy center. Fill the small hollow with sugar and serve. Of course the grape-fruit should have been on ice long enough to be thoroughly chilled. The clipping of the partitions at the center of the fruit, makes it easier to remove the pulp from each division with a spoon, in eating.

CHEESE FONDU.

One cup milk, three eggs and a dime's worth of cheese. Beat eggs and milk together, then add ground or grated cheese. Bake about twenty minutes. Serve as custard.

VEGETABLE SOUP.

One cup of chopped cabbage, one large potato or several small ones, one carrot, one medium sized onion. Grind together with coarse knife of meat grinder. Add enough water for six persons. When done season with butter, salt, pepper and celery salt to taste.

VEGETABLE ROAST.

One cup strained tomato juice, one cup of wheat crystals, one cup navy beans cooked. Rub beans through collander. Then mix with tomato juice and wheat crystals. Bake in small pan till dry. When cold slice down and serve.



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ELOISE CLARKE, Dept. 20-b, SYRACUSE, N. Y.

of cheese. Beat eggs and milk together, then add ground or grated cheese. Bake about twenty minutes. Serve as custard.

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Consider for a moment the subjoined extracts from Penny Classics—

From Browning, this:

"The marvel of a soul like thine, earth's flower,
She holds up to the softened gaze of God."

And this from Emerson:

"'What will you have,' quoth God. 'Pay for it and take it.'"

And this from Confucius:

"The great man is he who does not lose his child's heart."

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In Kettledom

CONDUCTED BY LOUISE RADFORD WELLS..

(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)

HOW TO ELIMINATE HOUSEHOLD DRUDGERY.

HANNAH W. LYON, Food Scientist.

"Call it not drudgery, but science;
To manage a home is an art.
Keep smiling, bid worry defiance,
And let home come first in your heart."

The house should be built all on one floor, few rooms, but large—except the kitchen, which should be small and narrow. Have the living room near the kitchen and the bedroom as near both as possible. Guest room, sewing room or studio may be at the ends of the building. Have few mouldings, fancy trimmings and bric-a-brac. A tiled bathroom may have openings from the bedroom and the hall.

Do away with the dining room, serving meals on a table in the living room in front of a log fire in winter, or on a vine-clad porch in summer.

For this purpose have an ornamental four-wheeled truck with compartments, wheeled from the kitchen with food on it on the upper deck, silver and china on a lower shelf; the soiled dishes are returned to the lower shelf of the cart. This is used in summer, as well, to serve meals on the porch.

Beneath two of the windows in the kitchen a seat is built. The top lifts up, exposing a Fireless Cooker with three cooking vessels.

One side of the kitchen is lined with cupboards, drawers and flour bins. The work table is near the gas range and enameled sink with draining board.

The refrigerator should be built in the wall, opening into the kitchen and arranged to be stocked with ice from the outside.

A co-operative ownership in a "Santo Vacuum Cleaner," a family sized dishwasher, an electric motor washer and ringer, an electric iron for ironing, a Christie mixer and a Rodgers bread maker—all will go far to complete the equipment which will rob house-keeping of its drudgery.

* * *

"Dear Miss Wells:

Permit me to call attention to one matter to which *Kettledom* has not given sufficient emphasis—the decorating (?) of back porches with tubs, brooms, mops, etc.

People of the better class of homes are not guilty of this inartistic practice, but a ride suburbanward shows necessity for improvement.

Personally I would place a tub on the kitchen wall, rather than on a back porch in sight of the traveling public!

Years ago I read that Queen Alexandra—a model housekeeper—had closed closets and cabinets for everything, especially for all unsightly but necessary utensils—an ideal not at all impossible for a poor man's wife.

My kitchen is small by choice—no ruffled curtains to waste strength and energy needed for home happiness, reading, and encouragement of those near us.

Thus the writer, without basement, solved her problem: snowy white double drain boards, enameled sink, drop table and chairs, closed closets and cabinets—nothing in sight when the work is properly done, except the calendar, barometer and clock.

M. B. F."

* * *

"Dear Miss Wells:

An Arctic subscriber would like to know of something to take ink stains out of linen. Remember we have no drug store to go to—something simple among our home commodities.

M. A. F."

I publish a letter this issue recommending chloroform. I do not suppose there is any use suggesting sweet milk to an Alaskan, for aren't cows there as rare as Kohinoor diamonds? Perhaps some of our readers who are familiar with the restrictions of Alaskan sources of supply will be able to suggest something which is easily secured in your region.

* * *

"Dear Miss Wells:

Dry yellow corn meal rubbed well into sealskin, will clean it nicely. And there is no wet muss as with suds or other liquid cleaners. After thorough rubbing, shake well and brush with soft brush.

Speaking of homely remedies, all families are subject to accidents and so perhaps somebody may like to know how to get rid of parasites in the hair—children who go to large public schools are so often exposed to the risk of catching them. Just use potato water. Boil potatoes in their jackets and save the water therefrom. Wash head thoroughly in it. One application is usually sufficient. The same remedy can be used by the farmer for his young calves, only in that case the potatoes should be boiled in a huge cauldron, and the potato water poured over the entire body of the animal.

Another simple recipe which may help some one, is my method of removing corns. Take a shaving of laundry soap—dampen, if too dry—cover corn and bind on for the night, taking off in the morning. Do this three nights in succession, then bind on powdered white marking chalk for three nights.

MRS. A. A. C."

All the bits of information are welcome, and I thank you.

* * *

"Dear Miss Wells:

Regarding the query as to what will remove ink

YOU CAN BECOME WHAT YOU WILL TO BE

If you give the body the material from which to create anew.
WHY NOT INVESTIGATE our sane, natural method of rebuilding the human body?

PERFECT NUTRITION—PERFECT LIFE.

WE BUILD BODIES

Patient No. 1095 wrote us after a few weeks' treatment: "I am very happy. Two hours' good sleep before midnight does me a world of good, and I only wake up once now at night. I sleep good, have no bad dreams or nightmares any more. **Before taking up this treatment I never slept before midnight,** and if I heard any conversation I was almost insane, and if I heard my father rattle a newspaper I would want to scream. This was night after night. I would beg him to go to bed and have the house quiet. Now I do not hear him, and if anyone talks **I am sound asleep** and do not know it! I hope I have not made you tired with all this, but I am so happy and want you to know how much good has been done. I can truthfully say I have never enjoyed before such strong nerves, for I have never had good health and the past few years have been a wreck." This same patient, in a letter to **Louise Radford Wells**—which we enjoyed reading—**five months after stopping the Diet,** says: "I am so grateful to you for having told me to take the Milk Diet. I am sending you two little snap shots of myself 'before' and 'after' "—(one of these pictures shows an anemic, delicate young woman weighing only 91 pounds; the other a plump dimpled laughing happy girl weighing 120 pounds!)—"I am sorry I haven't larger photos, but as I have not, I thought these would give you a good idea anyway of the good Milk and Marfa did for a 'little girl' who has been sick so long. I told you I had been a broken down nervous person for the past three years, which is perfectly true, but I have never known what good health, strong vitality and strong nerves were, even before the final break-down, so I feel the 'cure' has been all the more wonderful and miraculous. Why, Miss Wells, I have not taken a cathartic once or used hot water injections all during the diet or since—And before! oh, dear, such **dreadful** times! I am perfectly satisfied with this treatment—can never say enough in praise of it, and I don't have to **say** much, for I am such a living proof that people can **see,** and seeing is believing, you know."

Patient No. 1215: "I am as round and nice, better than I expected. You remember I said I wanted my bust and limbs to grow more. I can't say it now, as I measure a little more than 38 inches around bust, no hollows around my neck either. Never saw anything like it. My flesh feels so solid; was very flabby before I commenced this treatment." This patient gained from 129 lbs. to 145 lbs.

Patient No. 1001 came to us weighing 128 pounds; he left us weighing 146½ pounds.

Patient No. 975 came to us weighing 113 pounds. At the end of one period of treatment she weighed 128 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

Patient No. 958 at the end of the third week wrote us: "This is the end of the third week of my treatment under you and it seems almost incredible that I have gained just **five pounds during one week.** The swelling has almost disappeared from my knee." The fourth week she writes: "I have gained another five pounds during the past week. I am indeed much better to look upon, and all the angles and corners in my chest and top of my shoulders are disappearing. **I am feeling fine and scarcely conscious of a stomach."** At the end of the next week she writes: "People marvel at the great improvement in my appearance, and I am indeed well pleased, and greatly improved in every way. Several have commented upon the improvement in my complexion and I am told **there is a great change in my nervous condition.** Of that, however, I am fully aware myself, but it must be especially marked when others can notice it." Forty-five pounds in nine weeks!

Patient No. 903 came to us weighing 141 pounds. After he had been off Milk Diet two months, wrote: "I weighed this afternoon and tipped the scales at 165 pounds, so you see I am holding on pretty well."

Patient No. 981 came to us weighing 128 pounds and now weighs 142. She came for "Obstinate chronic cough of ten years' standing; frequent attacks of biliousness, etc." Her reports read from day to day as follows: "Very good today—gaining strength." "Very much better today." "Much better, stronger and more like myself." "Fairly well—cough less." "A little better than yesterday." "Better and little stronger than yesterday." She says: **"I have received more benefit from this diet than from anything else."** As an example of what the diet will do: On one of her days is the following: "Not very well—sick headache came about 3:00 o'clock, but I forced the milk down and **to my surprise the headache wore away."** We want her with us a little longer **(and she wants us),** as a ten years' cough needs more than a month to be sure it has been conquered.

The Milk Diet will cure ANY chronic disease with the possible exception of organic heart trouble. **It will add flesh at from 2 to 9 pounds per week**—or will reduce superfluous and abnormal flesh.

Send for our illustrated booklet—**a handbook upon Sane Rational Living**—with illustrations of perfect physical development and beauty—with full information of our methods, letters from dozens of patients, etc.

Our Home Treatment can be taken without interfering with your daily business or occupation. You have our direction and advice during the entire period. Disease need not be. Why not conquer it, mind and body acting together? Write to us.

THE MILK AND MARFA HOME TREATMENT, LOCK BOX 99 CHICAGO

stains, I have met with success by using chloroform. However, as chloroform will cut some colors, it is best always to try its effect on a sample of the goods.

If the spots are removed *from the wrong side,* there is less liability of a 'ring' being left.

R. M. I."

MODEL KITCHEN EQUIPMENT.

(Continued from May NEW THOUGHT.)

Prize-winning Suggestions of Mrs. J. M. Brown.

126 (.70) Rosette wafer irons, for wafers for desserts.
127 (1.25) Beef presser, for extracting beef juices for gravies or for invalid's use.
128 (.35) Egg poacher, pierced bottom for the water to boil through cups to hold eggs fastened, to lift off when eggs are done, making smooth eggs.
129 (1.50) Jones' scales, accurate, easy; when weighed no measure is needed.
120 (25.00) Sears' perfect fireless cooker and cabinet; fireless cooker needs no words, it's so good in permitting housewife to prepare meal and go away. Cabinet part gives place to put extra utensils when not in use.
131 (1.60) Preserving kettle, in putting up quantities, for boiling them.
132 (.90) Griswold waffle iron, for waffles.
133 (1.00) Small hand grindstone, to keep knives sharp; takes little space and saves many dimes.
134 (.15) Emery stone, for smoothing knives, after grindstone work, or for putting edge on quickly.
135 (.15) Cleaver, for cracking bones in soup, making or cutting up chicken.
136 (.10) Teller Knife (Mrs. Rorer's invention), for dropping and turning in pan and for turning griddle cakes.
137 (.35) Wilson knife, strong heavy butcher knife of good quality, with a point.
138 (1.00) Sabatin knives, 3 sizes, for cutting meats, etc.; easy to keep sharp.
139 (.25) Bread knife, chopping knife, for hash making, etc.
140 (1.00) Cold meat knife, long, slim, round ended knife for cutting meat.
141 (.15) Paring knife, small pointed knife, for preparing vegetables.
142 (.25) Egg cutter, for slicing eggs evenly, like a large shears.
143 (.35) Corn scraper, for scraping corn off cob for puddings and fritters.
144 (.25) Pin feather picker, a sort of pinchers for picking feathers.
145 (.25) Egg boiler (hour glass), runs 3 minutes, for timing soft boiled eggs.
146 (.10) Dover egg beater, for beating fine and dry.
147 (.10) Egg whip, wire arrangement for beating eggs or cream.
148 (.45) Tea pot, for making the tea.
149 (.50) Coffee pot, for boiled coffee; some prefer boiled coffee; or for use with Postum.
150 (1.90) Marion Harland Coffee Pot for drip coffee, 2-qt. size; drip coffee is better, easier.
151 (3.50) Crown Coffee Mill, can grind coffee fresh for each meal.
152 (.60) Six Boudin tins, for individual baked hash, small cakes, custards, etc.
153 (1.25) Handy nail and tack box with hammer and all sizes of tacks and nails, most useful; you can always know where to find them.
154 (5.00) Warming oven, for keeping food and china warm while waiting.
155 (2.50) Aluminum tea kettle, holds the heat, easily cleaned, does not rust, crack, nor break.
156 (2.30) Four aluminum sauce pans, wear long, easily cleaned, do not burn.
157 (.80) Aluminum double boiler, wears long, holds heat, does not break.
158 (.80) Two aluminum baking dishes, do not crack nor burn.
159 (.30) Wooden chopping bowl, for chopping in; many things are best hand chopped.
160 (.25) Cabbage cutter, for cutting cabbage for slaw.
161 (.20) Two butter paddles for making balls for serving butter or cream cheese.
162 (.12) Wooden spoons, for beating cake or stirring.
163 (.10) Wooden forks, for mixing salads.
164 (.10) Spatula, for taking butter or lard out of can.
165 (.40) Two pastry brushes, for brushing over the pastry.
166 (.10) Brush, for greasing pans.
167 (.25) Lemon squeezer, metal, for forcibly squeezing lemons or oranges.
168 (.10) Lemon squeezer, glass, to put on tumbler and turn lemon on it and so squeeze.
169 (.60) Mortar and pestle, for grinding or powdering.
170 (2.00) Covered soup kettle, for cooking soup stock.
171 (2.00) Ham boiler, for boiling a ham.
172 (.30) Two enameled saucepans, quart size, for cooking sauces or heating things.
173 (.10) Apple corer, to remove cores in fruit for baking.
174 (.60) Asparagus boiler, prevents breaking of tips, also useful for cooking corn on cobs.
175 (.25) Two-quart covered pail, for carrying things covered.
176 (.10) Small pail for holding or carrying small quantity.
177 (.10) Small funnel, filling cruets or bottles.
178 (.15) Large funnel, for filling jugs or larger bottles, does not have to be filled so often.
179 (.50) Ice cream mold, fancy shapes, pretty for serving.
180 (.50) Melon mold for jellies or creams.
181 (1.50) Border mold for jellies, etc., center to be filled with other things, cream or custard.
182 (.60) Charlotte russe mold, for setting up a charlotte russe.
183 (1.50) Six-quart boned turkey mold, takes a large one for that use.
184 (.20) Wire broiler for steaks, to use over coal fire.
185 (.15) Wire broiler for fish, to use over coal fire.
186 (.10) Wire broiler for oysters.
187 (.25) Broiler for use over gas, corrugated bottom leading down to cup to catch juices so they don't burn or lose.
188 (.25) Flat Toaster for over gas, can also be used for small broiler.
189 (.25) Cone Toaster, four-sided, with place for plate on top, for use on gas. Heat cone red hot before you put on the bread.
190 (.35) Enameled quart cup, graduated in one-half pints, does not rust and the measures are most useful.
191 (.10) Measuring cup, graduated in fourths; one-half and one-fourth cup measures often called for.
192 (.10) Measuring cup (½-pint), graduated in thirds; one-third of cup easily measured and exactly.
193 (.15) Measuring spoon, for accuracy.
194 (.39) Fruit cutter, for cutting and decorating oranges and grape fruit.
195 (.10) Raisin seeder, a small wooden tool with an arrangement of wires for pressing seeds out of raisins.
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197 (.10) Ice pick for cracking ice.
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199 (.10) Can opener, for opening tin cans.
200 (.10) Basting spoon, long handle, one can baste without being burned.
201 (.25) Large steel meat fork, two prongs.
202 (.30) Croquette mold, for forming croquettes like cones, also can be used for ice cream.
203 (.20) Pierced ladle, for lifting solids out and draining it off.
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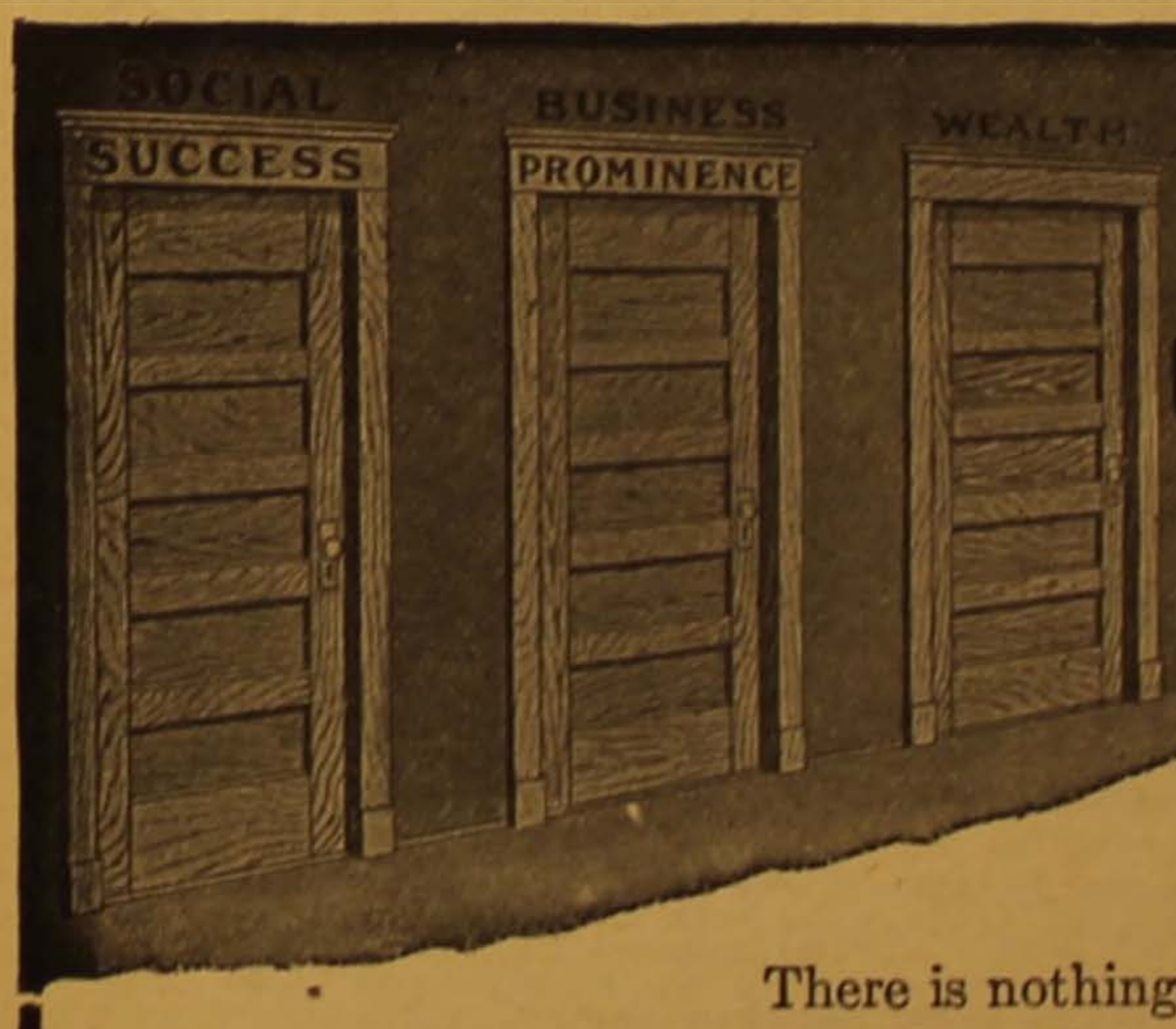
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208	(	.20)	Two Muffin pans with eight cups, one pan can be kept hot till time for second relay.
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210	(	1.20)	Six bread pans 4x8, small loaves.
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212	(	.40)	One Boston brown bread mold, for steamed bread.
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218	(	.15)	Sink strainer, for preventing scraps from clogging drain of sink.
219	(	.25)	Sink stopper, rubber plate with peg to fit in one hole of drain and make basin of sink.
220	(	.25)	Rolling pin, for rolling out pastry or cookies, etc.
221	(	.25)	Bread Box, oblong tin box with hinged lid for keeping bread from drying out.
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231	(	.25)	Flour sifter, quart size, with handle at side to turn.
232	(	.15)	Flat flour sieve, that one shakes in one's hands.
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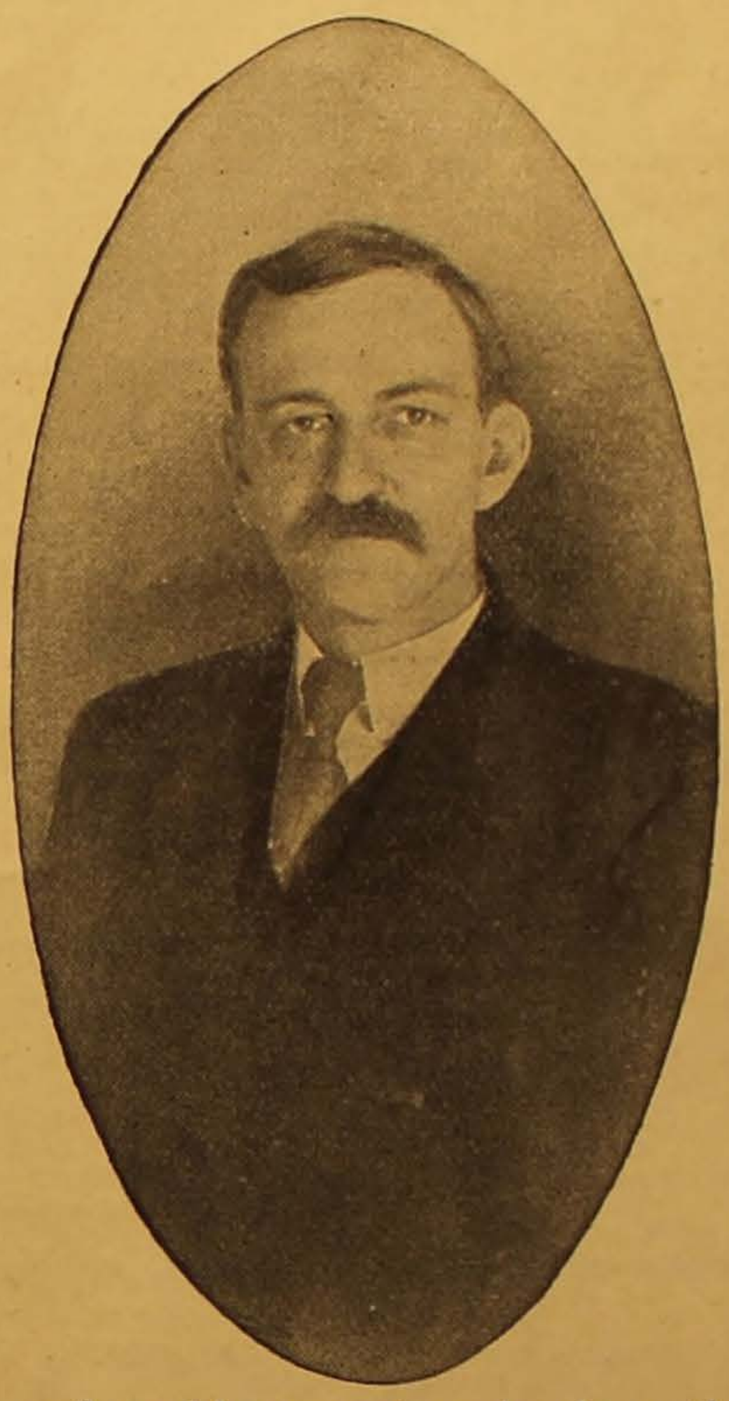
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252 (.40) Jelly bag, of flannel, for straining juice in making jelly.
253 (.14) Two pudding cloths, for boiled pudding in a bag.
254 (.20) Cloths for steaming, when one needs heavier than cheese cloth.
255 (.30) Cheese cloth, for straining soups or frylings, takes out all sediment.
256 (.30) Bag for cracking ice, heavy bag to crush ice for ice cream in small quantity.
257 (.30) Dish cloths, for washing dishes.
258 (2.80) Six roller towels, for wiping hands, so useful.
259 (.10) Roller towel rack, to hold towels.
260 (2.40) Twelve dish towels, for drying dishes.
261 (.10) Ball of string, for tying up chickens, asparagus, bundles.
262 (.60) Keeler, for crushing ice in quantity for cream.
263 (.50) Heavy keg for crushing ice in with keeler.
264 (.25) Wooden pail for ice cream salt, easy to reach and to move about.
265 (.25) Boning knife, for removing bones in fowl.
266 (.60) Six table spoons for stirring or serving.
267 (.60) Six teaspoons, measuring, for tea.
268 (1.50) Carving knife and fork, for cutting meat.
269 (.10) Small oil can for squeaky joints.
270 (2.25) Chafing dish, for rarebits, eggs, Newburg.
271 (.50) Sardine scissors, for taking out bones of sardines.
272 (.35) Water pitcher, for ice water.
273 (.15) Small pitcher for milk or cream..
274 (.25) Salt box to hold supply of salt.
275 (.15) Griddle spade, for turning cakes or eggs.
276 (.60) Six china plates for holding meats or things, instead of leaving in papers.
277 (.20) Floor cloths, for use in mop or for wiping up floor.
278 (.60) Six baking cups for popovers, better in cups than rings.
279 (.60) Six custard cups, for baked custards.
280 (.50) Graduated glass measure, one can see where your fluid is and be more exact.
281 (.20) Wall pocket to hold papers, scraps cut out.
282 (.15) Waste paper basket to hold used papers or scraps of paper and boxes.
283 (.10) Old Dutch Cleanser; is a most useful, easy and quick scourer; kept near sink helps.
284 (.10) Memorandum pad and pencil, to help your memory for grocer's lists and household items.
285 (.50) Lamp with reflector, for fear gas might give out.
286 (.25) Coal oil can with spout, for holding oil to fill lamp.
287 (.10) Small pan to put on gas stove to hold burnt matches, saves quite a muss.
288 (1.50) Rag carpet rugs, under sink and near stove, save spots and the tiring of feet.
289 (1.25) Rocking chair for a moment's rest while waiting for things to cook.
290 (1.00) Two straight chairs. Be sure and sit while you prepare the vegetables, saves strength and shoe leather.
291 (.10) Memorandum book for your own precious recipes.
292 (2.00) A standard cook book for reference.
293 (1.00) A household magazine to keep you up to date in the latest improvements and renew your interest.
294 (1.00) Removable wire screens for windows, to keep out flies and insects.
295 (.15) Small washboard, for rubbing out tea towels or cloths.
296 (.05) Bag for string, to save strings from grocer's packages.

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An appreciative family to do for.
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The Alfalfa plant has been known for its wonderful fattening properties, but not until recently has it been known to be a specific for weak nerves, Indigestion, Dyspepsia, Constipation, Catarrh, loss of appetite, weak circulation, blood impurities, pimply complexions, sallow face, dead looking eyes, general weakness, lack of ambition, Kidney Troubles, Torpid Liver, Rheumatism, Locomotor Ataxia, Anemia and Female Troubles.

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The Association Department

SILAS W. WELTMER,
National Secretary of the National Association of Suggestive Therapeutics.

Advocates of drugless healing have been watching with interest the present situation in Missouri.

A vigorous campaign was started by the Medical Fraternity of that state, immediately after the decision of Justice Berry Thurman in the Warrensburg Circuit Court last fall, in which case the Court held that the Missouri law regulating the practice of Medicine does not apply to the practice of Christian Scientists.

The Doctors considered this decision an infringement upon their rights, which they have struggled so long and zealously to establish by the means of restrictive legislation, and they immediately laid plans to secure the passage of new laws that would "sweep the platter" of all competitors.

Bills were framed and rejected, new ideas were advanced and discussion proved them inadequate, legal talent was called in for consultation and it was decided that the only cure lay in an operation for Injunction. Accordingly a Bill giving the State Board of Medical Examiners power to go before the Court and enjoin from further practice any practitioner who departed from the regular Medical Standards, was framed.

Senator Allee, of Miller County, himself a Doctor, introduced the Injunction Bill with several other Bills which sought to amend and strengthen the present laws. All the so-called "irregulars" became suddenly active. The Christian Scientists circulated petitions of remonstrance all over the State and unrolled down the aisles of the Senate Chamber, a gigantic petition one hundred feet long, which bore 65,000 names. Their cry was religious freedom. The Missouri State Association of Suggestive Therapeutists began a thorough canvass of the Senators, flooding them with personal letters asking the defeat of the Bill on the ground that it conferred such arbitrary power upon the Board that it deprived citizens of the rights granted them by our State and National constitution.

The climax in the controversy was reached when the Judiciary Committee, to whom these Bills were referred, held a hearing for both sides on the evening of March 16th. The doctors thronged to Jefferson City. They arrived in half dozen, dozen and finally in gross lots. Their standard bearer, Dr. Pierce, of Kansas City, the spokesman of the American Medical Association, in his address before the committee retracted the threats of Dr. Allee, the father of the Bills, and suggested an amendment that would exempt the Christian Scientists from its provisions. This amendment, however, was so cunningly devised and carefully worded that the measure shut out all of the *other* unorthodox systems. The fight was only partially won, and in the interest of the Suggestive Therapeutists it was my privilege as Secretary of both the Missouri State Association and the National Association of Suggestive Therapeutics, to offer an amendment which would exempt every system of Drugless Healing. The final outcome of the fight was that the Committee gave an unfavorable report on all the bills except the Injunction measure, to which the greatest objection was made, and to this they attached my amendment with the recommendation that it pass.

The doctors realized at once that they had missed their target and began an equally vigorous fight to keep the bill from becoming a law. The measure has been called up three times, and by using the many devices of the Legislature the final vote has always been delayed in the hope that the session would close with the measure still on the calendar.

* * *

As a point good for drugless practitioners to remember when the arguments of the medical fraternity are quoted as to the importance, from the standpoint of the public welfare, of restricting by legislation the methods by which disease may be cured—let me quote a pregnant passage from a speech made by the Hon. George M. Stearns before the Massachusetts legislature, in 1890, on a measure similar to the Missouri one above considered. In my argument before the Judiciary Committee on the proposed injunction bill, I took pains not only to call their attention to what this thorough and careful statistician points out, but to other statistics of similar import. Here is what Mr. Stearns says: "Other states have tried this sort of legislation, and I want to call your attention to the result. Legislation of this kind has been tried, not only in Massachusetts, but in nearly all of the states and territories of this union. In the District of Columbia there exists the strongest corner in medicine to be found in the world. No city in the world is better situated for health, with every appliance that the treasury can supply for sewerage, drainage, and every other means to make it healthful. *The death rate in the District of Columbia is 25% greater than in any state or territory in the Union.* The death rate there from 1886 to 1890 was 31.38 per thousand. In Oregon, where at this time there is no law restricting the practice of medicine, on the Pacific Ocean and with climate and like conditions, it is 10.67. In Arizona it is 7.20; and in New Mexico, where we return to the restrictive laws, it is 20.37—*three times as much as in Arizona that touches its borders, but is unrestricted by law in medical matters.*"

"Today I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but within and in my opinions."—Marcus Aurelius.

"Think not so much of what thou hast not as of what thou hast: but of the things which thou hast select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. At the same time, however, take care that thou dost not through being so pleased with them accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them."—Marcus Aurelius.

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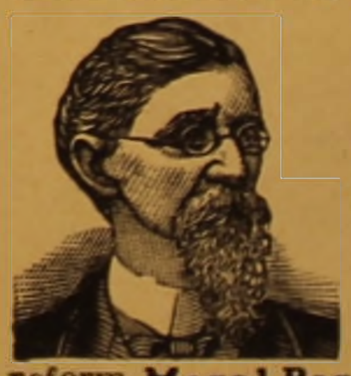
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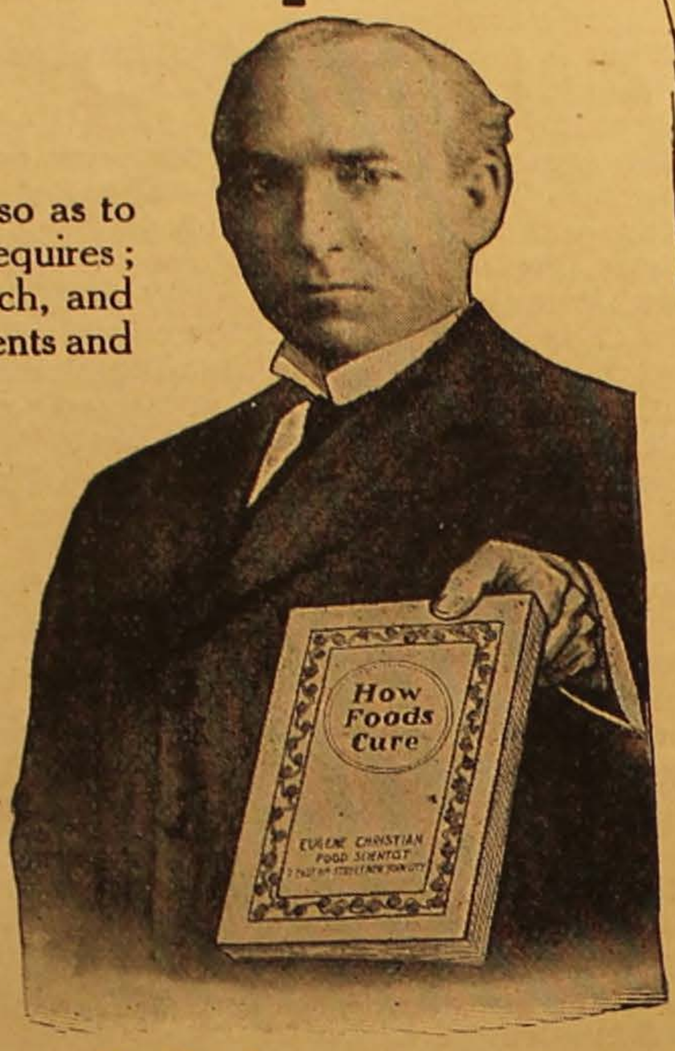
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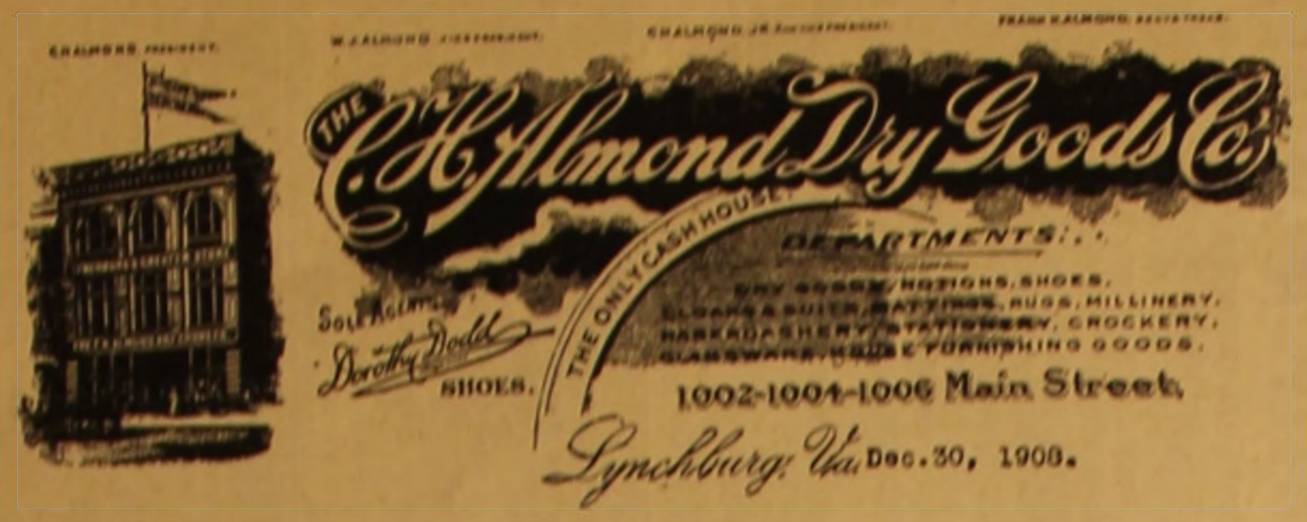
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Dec. 30, 1908.

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Very truly yours,

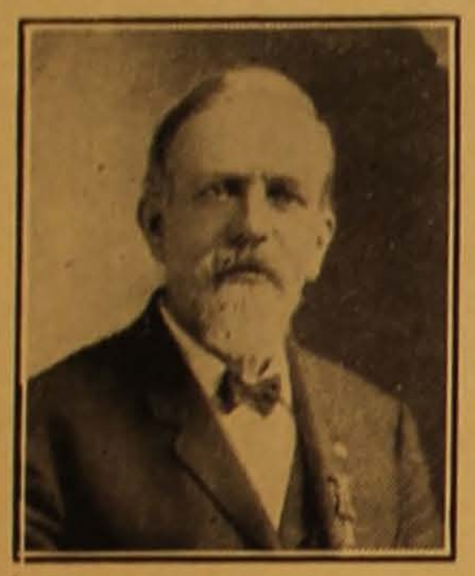
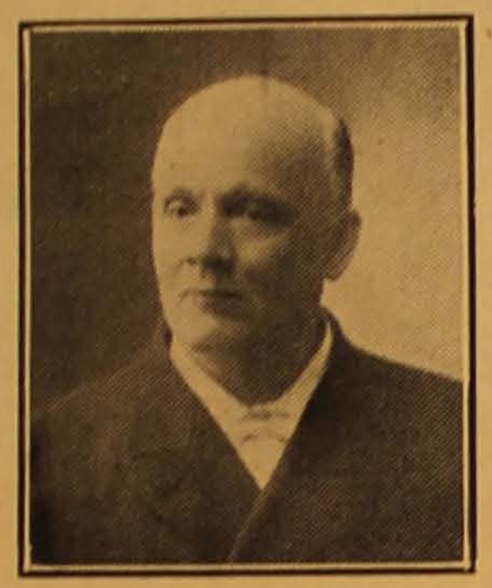
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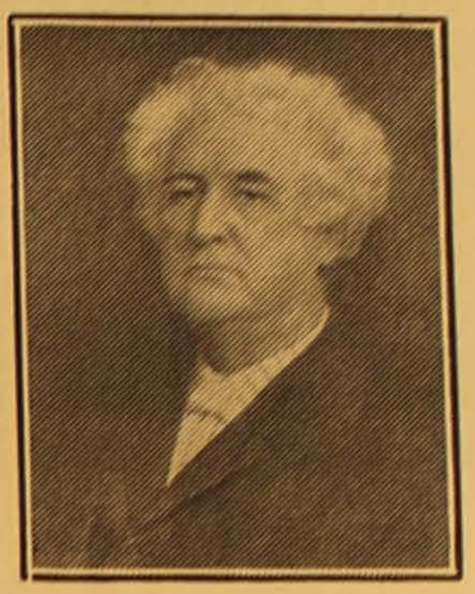
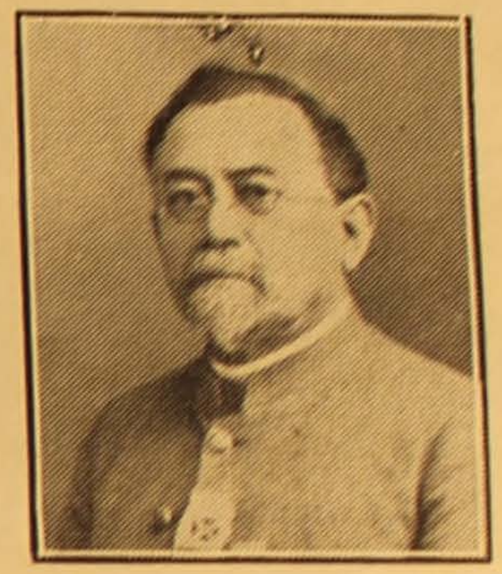
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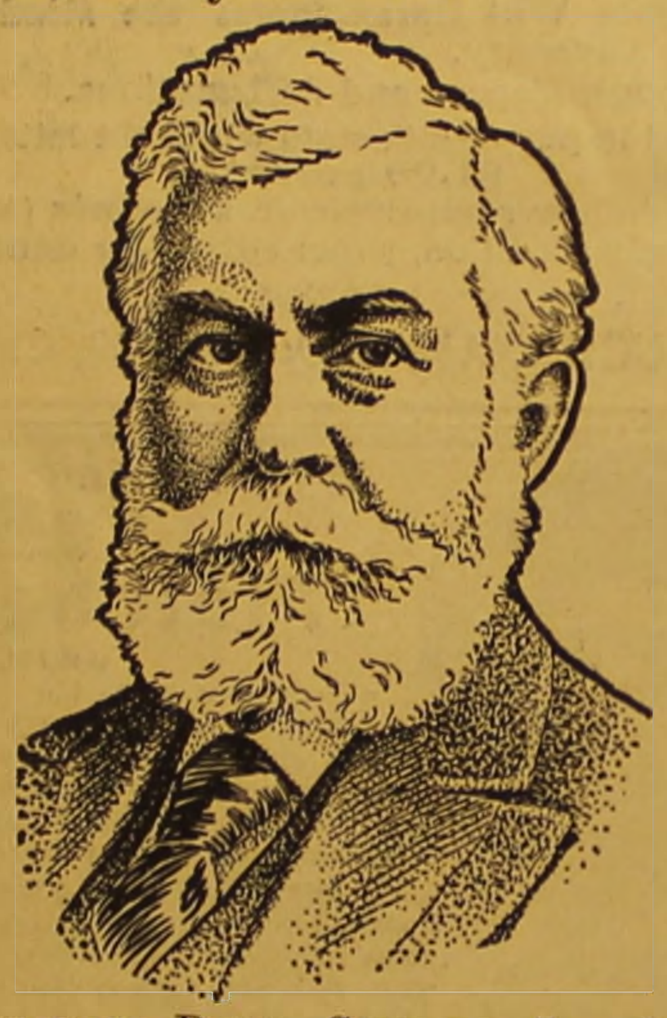
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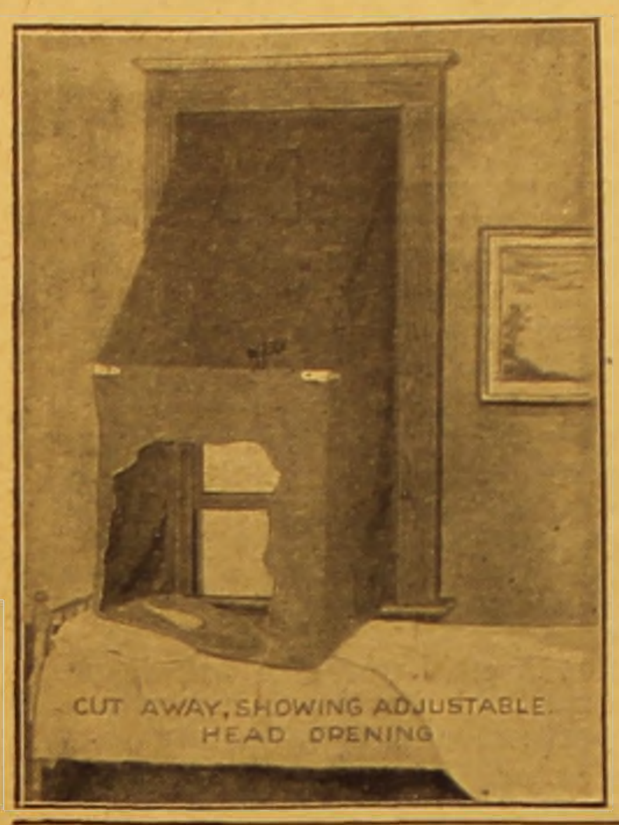
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